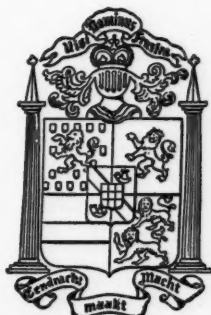


# The REFORMED REVIEW



The Reformed Church in America

*A Quarterly Journal of the*  
WESTERN THEOLOGICAL SEMINARY  
Holland, Michigan

April, 1958

Volume 11

Number 3

# The Reformed Review

Volume 11      HOLLAND, MICHIGAN, APRIL, 1958      Number 3

## A Quarterly Journal of the Western Theological Seminary

THE HOLY ONE AND THE HOLY SPIRIT	Lester J. Kuyper 1
THE CHRISTIAN CONCEPT OF WORK	John A. Vander Waal 11
THE IMPACT OF COMMUNIST RULE ON THE PROTESTANT CHURCH IN EAST GERMANY	Paul G. Fried 21
PRAISE AND MUSIC IN THE QUMRAN COMMUNITY	Sylvio J. Scorza 32
THE MEANING OF BLOOD IN THE OLD TESTAMENT	David Mack 37
CAMPUS HIGHLIGHTS	43

## BOOK REVIEWS

The Psalms for Today, by Thomas Coates	John Busman 46
Through the Pentateuch Chapter by Chapter, by W. H. Griffith Thomas	Lambert J. Ponstein 46
Which Books Belong in the Bible? A Study of the Canon, by Floyd V. Filson	Sylvio J. Scorza 47
The Flood in the Light of the Bible, Geology, Archaeology, by Alfred M. Rehwinke	Arie R. Brouwer 48
Interpreting Revelation, by Merrill C. Tenney	James I. Cook 49
Letters to the Seven Churches, by William Barclay	Donald J. Bruggink 50
Letters to the Seven Churches, by Joseph A. Seiss	Joseph Muyskens 50
New Testament Commentary: I-II Timothy and Titus, by William Hendriksen	Jerome De Jong 51
Pathway Book Series (five Books)	Jerome De Jong 52
Contemporary Evangelical Thought, Edited by Carl F. H. Henry	M. Eugene Osterhaven 54
Calvin's Doctrine of Man, by T. F. Torrance	Raymond R. Van Heukelom 55
Calvin's Doctrine of the Word and Sacrament, by Ronald S. Wallace	Raymond R. Van Heukelom 55
Theology Between Yesterday and Tomorrow, by Joseph L. Hromadka	Donald J. Bruggink 57
Principles of Conduct, by John Murray	John R. Staat 58
The Doctrine of Eternal Punishment, by Harry Buis	John R. Staat 60
The Society of the Future, by H. Van Riessen	Garret A. Wilterdink 61
The Holy Spirit in Your Life, by Andrew W. Blackwood	J. Robert Steegstra 62
Remember Jesus Christ, by Charles R. Erdman	Henry A. Mouw 63
Spiritual Power for Your Congregation, by Carl Walter Berner	Bert Brower 63
Grace for Today, by William Gouloozee	Henry Van Raalte 64
Making Ethical Decisions, by Howard Clark Kee	Chester J. Droog 64

## PUBLICATIONS COMMITTEE

Lester J. Kuyper	Henry A. Mouw	Henry Ten Clay
Richard C. Oudersluys	John den Ouden	Ronald Brown
Elton M. Eenigenburg		David Muyskens
D. Ivan Dykstra		Robert Nykamp

## THE HOLY ONE AND THE HOLY SPIRIT

LESTER J. KUYPER

One of the central concepts in the Old Testament is holiness. Much study has been devoted to the etymology of the term. Although these studies are never without interest and value, yet the understanding of holiness can only be acquired by a careful study of its use in the Old Testament.<sup>1</sup>

The first appearance of the term, *qodesh* (Ex. 3:5), describes its fundamental sense, unapproachability. Moses, as he turned aside to see the burning bush, was told by the Lord not to draw near for he was standing on holy ground (ground of holiness). So also the holy place of the temple was separated from the people, only the priests as holy men were permitted to enter. The presence of God, as symbolized by the ark which had been made at Mt. Sinai during the time of Israel's sojourn there, was regarded with profound awe. Direct approach by profane, non-holy men was forbidden.

Holiness stands in close relationship with purity. Anything or anyone in Israel that is made holy is separated from the ordinary and common life to be in a state of purity, i.e. untouched or polluted by contacts of ordinary life. This is a cultic or ceremonial holiness.<sup>2</sup>

### IN ISAIAH

However, holiness has also an ethical purity. The worshipper who may "dwell in thy holy hill" must be of moral character and good conduct (Ps. 15; also 24:3-4). It is noteworthy that while in the presence of One to whom the seraphim hymned their three "Holies" Isaiah became aware

<sup>1</sup>The root background of the Hebrew *QDSH* is uncertain. Most likely it is taken over from a Canaanite source. It may be derived from the root *QD* "to separate" from which one develops the idea of a separation from the common and ordinary. Cf. O. Procksch, *Theologisches Woerterbuch zum Neuen Testament* (Stuttgart: W. Kohlhammer Verlag, 1933) Band I, p. 88. Procksch asserts, however, that in the Bible *QDSH* first gets its classical meaning of being separate from the common and profane for sacred purposes, *Theologie des Alten Testaments*, (Guetersloh: C. Bertelsmann Verlag, 1950) p. 533. A less likely derivation is the root *QD'* or *QDD* "to be pure, to be brilliant." Cf. W. Eichrodt, *Theologie des Alten Testaments* (Leipzig: J. C. Hinrichs Verlag, 1939), Teil I, p. 139. For comprehensive survey of etymological background see Norman H. Snaith's *The Distinctive Ideas of the Old Testament* (London: The Epworth Press, 1944) pp. 21-32.

<sup>2</sup>Garments of priests were holy (Ex. 28:2), also the array of the worshipper (Pss. 29:2; 96:9; 110:3), gifts for offering (Lev. 22:15), the tithe (Deut. 26:12f.), and the part of the offering belonging to the priest (Lev. 2:3, 10).

of his sin and uncleanness (chap. 6). However, he became aware of more—the sin and uncleanness of his people. The prophet needed the cleansing of his lips to be prepared for his ministry. Throughout the ministry of the prophet, he became aware of the wide gulf between the Lord and his people, between the Holy One and the unholy people. Immediately following the acceptance of his call the prophet was forewarned of the “fat” heart, the “heavy” ears and the closed eyes of the people, which would preclude their accepting the prophet’s message.

Unapproachability and moral purity are two factors prominently involved in the name, the Holy One. This is the name for God commonly used by Isaiah. From him we learn of God’s exaltedness, “high and lifted up.” From him we learn that God’s glory fills the earth. From him we learn that the Holy One of Israel enters into judgment with his unholy people, a people who have broken the holy covenant.

Much as it is proper to stress the complete otherness of God as the name, the Holy One, implies, yet in the overstress of this concept one would tend to bypass the idea of an intimate relationship with Israel. God is known as the Holy One of *Israel* which he frequently is called in Isaiah (1:4; 5:19, 24 et al); and similarly Israel is to be a people holy to the Lord (Deut. 7:6; 14:2). It is the lament of prophets from Elijah onwards that Israel broke this holy covenantal relationship. Prophets such as Isaiah and Amos observed that the people were under the sinful delusion that by formal observance of cult and ceremony—sacrifices, tithes, feasts, sabbaths—this relationship could be maintained. Isaiah declares that the Holy One enters into judgment with a sinful nation who have broken all rules of moral and ethical conduct. The Holy One in wrath is to burn not only the thorns and briers, but also the glory of the forest (10:17, 18). This judgment is to rid Israel of its evil and a purified remnant shall remain (10:20-22). Holiness is moral purity; and the holy people must be morally pure.

Isaiah therefore is our main source for understanding the concepts latent in holiness. God is holy in his exaltedness, in moral excellence and in his wrath by which he would purge his people so that his people would be both holy and pure. The doom of judgment awaits Israel for she has become a rebellious, sinful people.

#### IN HOSEA

Although Hosea, a contemporary of Isaiah, uses the name Holy One but once,<sup>3</sup> it is of such striking significance that we should take special note

<sup>3</sup>In the RSV “the Holy One” as the name for God appears also in 11:12 (Heb. 12:1). This is the plural form of the name used in 11:9. This plural form is explained as the plural of excellence or majesty, cf. Gesenius-Kautsch *Hebrew Grammar*, sec. 124 h. However, I would regard this name as referring to the “sacred prostitutes” (cf. Deut. 23:17 [Heb. 18]) of the Baal cult with whom



of it. In the midst of this prophet's message of judgment and doom for Israel this remarkable, heart stirring oracle appears:

How can I give you up, O Ephraim!  
How can I hand you over, O Israel!  
How can I make you like Admah!  
How can I treat you like Zeboiim!  
My heart recoils within me,  
My compassions grow warm and tender.  
I will not execute my fierce anger,  
I will not again destroy Ephraim;  
for I am God and not man,  
the Holy One in your midst,  
and I will not come to destroy (11:8, 9).

In the prophet's use of this title for God, he presents the holiness of God in a light which is completely different from anything human. "I am God and not man." In what way, we ask, is the Holy One not man? The answer, frequently unnoticed, is clear. God does not want to destroy his wayward people. God's wrath has been aroused against Israel. Had Israel been in the hands of men her destiny and doom would be certain. Man in the fury of anger ruthlessly destroys all those who live in rebellion to him. Man is unable but to destroy his enemy. However, what man is unable to do in his wrath, the Holy One in the midst of Israel is able to do. His compassions and steadfast love overcome his wrath to save Israel. Wrath and destruction are not the final purpose for Israel. The Holy One comes not to destroy but to save (14:4-7).

One cannot but stand in profound wonder at the "beyond-human-comprehension" of the Holy One in the midst of Israel. The Lord will destroy Israel's union with the Baals, for Israel had united with the Baals to break the holy covenant with the Holy One of Israel. However, in that deadly element of destruction against all uncleanness in Israel there is also the creative power that will make Israel a living tree again (14:5-7). The opposition of the holiness of God against Israel works itself out in his love which is the beyond-human-comprehension feature in Hosea's message. Had not Hosea learned in his tragic experience with Gomer his wife that love is an indestructible drive that seeks the wayward? Even more is this true in Israel's God! In that holiness that burns in fiery wrath against Israel's apostasy, in that holiness there is the creative power to restore Israel anew (6:1-2).

The deadly opposition of God's holiness to all sinfulness, as we observed in Isaiah, is not bypassed in Hosea. It is not bypassed but it is

Judah was consorting to their shame and sin. See J. Mauchline in *Interpreter's Bible* (New York: Abingdon Press, 1956) Vol. VI, p. 692; A. Weiser, *Das Alte Testament Deutsch* (Goettingen: Vandenhoeck & Ruprecht, 1956) Teil 24, p. 88.

taken up in the opposition of a holy love for an unholy human nature. By virtue of his holiness God is able to love a rebellious nature which man is unable to do. Therefore the difference between God and man—I am God and not man, the Holy One in your midst—is simply the love which moves God to restore his people.<sup>4</sup>

#### IN DEUTERO-ISAIAH

The above course of thought on the conception of the Holy One finds its consummation and demonstration in the prophet commonly known as Deutero-Isaiah. The judgments of God had come upon Israel and Judah so that they languished in the Babylonian exile. They were a people dejected and without hope. Psalms of lament were on their lips (Ps. 137). Had the Holy One of Israel forsaken his people forever? Was Hosea's message a vain delusion? In the midst of Israel's night the great prophet arose to speak for the Holy One of Israel.

What is his message? The Holy One is the incomparable One (Isa. 40:25); he is beyond human wisdom and worldly power, idolatry is sheer folly in his presence (40:13-20). He is the high and lofty and—*mirabile dictu*—he is in the hearts of the humble and contrite (57:15). This indwelling of the Holy One is now to be revealed by an act of deliverance which all mankind shall see (40:5).

The Holy One is here declared to be Israel's Redeemer, a term that had great significance in Israel. It was bound up in maintaining the honor of a family. If a member of a family because of poverty had to sell himself into slavery the next of kin was to pay his debt and restore him to freedom. Similarly the next of kin, known as the redeemer, was to avenge the blood of any one murdered in his family. The name of the family was to be vindicated by the redeemer. It is in that light the Holy One of Israel is to become Israel's Redeemer. God's Holy Name had been profaned as Israel suffered the disgrace and ignominy of exile for the nations had said, "These are the people of the Lord and yet they had to go out of his land" (Eze. 36:20). Ezekiel made this the burden of his message that the Lord would vindicate the name of his holiness in gathering his people from the many nations and in returning them to their own land (36:22-24).

This is the theme of the prophet in Deutero-Isaiah as he delivers his message for "Our Redeemer—the Lord of hosts is his name—is the Holy One of Israel" (47:4). Doom and judgment await Babylon who in pride

<sup>4</sup>"In wonderful depth the secret of God's personality is here observed in his incomprehensible treatment of Israel which surmounts all legal forms and still clearly enjoins as the requisite of every fellowship with the holy God the radical break with sin and the purity of heart. The devastating force of holiness also encounters no limitation, the sharpness of judgment in Hosea does not allow itself to be overcome; but finally it is the incomprehensible creative power of love which makes Jahweh known as the "complete other" (*ganz Anderen*) the one set in contrast to the earthly created world." W. Eichrodt, *op. cit.* p. 146.

had needlessly oppressed her captives (vv. 5-7). The Holy One now enters into judgment with Babylon and thereby he becomes the Redeemer for Israel his people. In this capacity the Holy One is again Israel's husband to reclaim the wife which had been forsaken and cast off. Israel, forsaken for a brief moment, is now surrounded by the everlasting love and compassion of the Holy One (54:5-10).

Besides being the Redeemer, the Holy One of Israel is described as Creator, not merely the Creator of the world (40:25, 26), but especially the Creator of a new people. Israel had gone into the death of exile. She had been like the flower of the field over which the scorching wind of judgment had passed and her place knew her no more. Through the barren and arid desert of Israel's death the prophet declares that the Lord will cause rivers to flow and fountains to break forth. The wilderness will become a forest of cedar, cypress and pine. Let men consider and know that out of the barrenness and death which Israel had in Babylon the Holy One of Israel has created a new people (41:17-20)!

The Holy One as the Maker or Creator of Israel demonstrates this in the milieu of history. The defense of Babylon will be broken, the chariot and the horse shall be extinguished like a wick (43:14-17). On the highway of history God the Creator and Savior of Israel will be King (v. 15). Even as in the great Exodus from Egypt God, majestic in Holiness (Ex. 15:11), delivered Israel from their bondage in the presence of all the nations, so now God, the Creator of a renewed Israel, is at work in history. God declares of Cyrus the great monarch of Persia that, "He is my shepherd and he shall fulfill all my purpose" (44:28), and "He shall build my city and set my exiles free" (45:13). All this is plain enough; the Holy One of Israel, (45:13) and his Maker is more than the Creator of earth and heaven; he has the sovereign power and right to create history, which he does. And in the center of history The Holy One creates a people, his people, which had fallen into the oblivion of history (45:9-13). This is the act of redemption that calls for praise as the prophet declares:

Sing, O heavens, for the Lord has done it;  
Shout, O depths of the earth;  
Break forth into singing, O mountains,  
O forest, and every tree in it!  
For the Lord has redeemed Jacob  
and will be glorified in Israel.<sup>5</sup>

This survey of holiness as ascribed to God offers a much needed balance on the common understanding of God, the Holy One. To be sure, we

<sup>5</sup>Eichrodt is right in observing that this prophet relates Holiness to the kingly glory of Jahweh and to the wonder of his redemption for Israel. Eichrodt, however, is too sweeping in asserting that God's abiding love is here absent and is not brought into reference to his holiness (cf. 54:5-10). *Op. cit.*, p. 146.

should not forget the elements of unapproachability and purity since God only is God and there is none else. But to say that holiness means the complete otherness of God and his absolute separation from man's sin is to ignore the message of Hosea who saw the Holy One in infinite compassion making salvation and restoration the final purpose for Israel. This theme Deutero-Isaiah elaborated as he foretold the coming of the Holy One as the Redeemer and Creator of his lost and forlorn people.<sup>6</sup> Is the Holy One far removed, high and lifted up? Yes, but more, the Holy One is in the midst of his people, he dwells in the heart of the contrite. He will be glorified in his redeemed people (41:23) and he will glorify Israel, his witness to the nations (55:5; 60:9). "Since then Jahweh as the Holy One (*qadosh*) is God and not man, since he stands over against the natural law of creation, since his thoughts and ways are not the ways of man [55:8f.], therefore his holiness corresponds to a new creation (*kaine ktisis*) in which he is all in all, since the former things (*ta archaia*) have passed away; everything has become new."<sup>7</sup>

#### HOLINESS IN THE NEW TESTAMENT

In this part of our study the purpose is to determine whether the Old Testament concepts of holiness are carried over into the New Testament. More particularly we will limit our quest to discover whether the points of emphasis of the great prophet of the exile are brought to expression in the New Testament. Do the apostles take over from the prophets what they taught about the Holy One of Israel?

Since in the New Testament we deal with God as revealed in three persons, we shall first observe how frequently holiness is ascribed to God, the Father. How often do we find this to be the case? The following survey will list the instances. Jesus in his prayer in the upper room addresses God as "Holy Father" (John 17:11), in which he petitions God to keep the disciples in the fellowship of unity. In the prayer which Jesus taught his disciples the name of God is to be made or kept holy (Matt. 6:9; Luke 11:2). In I Pet. 1:15, 16 the apostle appeals to Lev. 19:2 where God is declared to be holy that Christians may also be holy. This is the combining of holiness and purity of life, the holy ones (*hagioi*) must be pure (*hagnoi*). The trisagion of praise is offered to the Lord God Almighty (Rev. 4:8); "holy" and "true" are ascribed to the sovereign Lord (6:10) even as these are ascribed to the Son (3:7). Although one con-

<sup>6</sup>Procksch has well said that salvation and holiness (*Heil und heilig*) are here brought together, a union not known before, *TWzNT*, p. 94.

<sup>7</sup>*Ibid.* Though one must accept the valid emphasis that Rudolph Otto has made in that "Holy" has in it the idea of "the dreadful, the terrible, the transcendent, the completely other," yet in his rigid adherence to this train of thought he fails to take into account the redemptive-creative nuances in the idea of the Holy One as given in the Scriptures. *The Idea of the Holy* (London: Oxford University Press, 1923) pp. 74-84.

cludes that holiness is seldom attributed to God, the Father, yet much of the Old Testament background is tacitly assumed.

Our next concern is to learn to what extent holiness is related to Jesus Christ. In the annunciation of the angel to the virgin Mary, it is declared that the child to be born shall be called holy, the Son of God (Luke 1:35). The witness of the demons, as Jesus begins his ministry of teaching and healing, is, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God" (Mark 1:24; Luke 4:34). The demons here see the downfall of their kingdom as Jesus begins to establish the kingdom of God which is now at hand (Mark 1:15). In John 6:69 Peter, as the spokesman for the twelve, makes the confession of faith and declares that Jesus is the Holy One of God. In the same gospel Jesus asserts that he has been made holy by the Father and therefore he rightly may claim to be the Son of God (10:36). References in the early part of Acts are made to Jesus as the "Holy Servant" which are clear allusions to the Servant of the Lord prophecies in Isaiah (Acts 3:14; 4:27, 30). In I John 2:20 the anointing by the Holy One is undoubtedly a play on the name Christ, "The Anointed" who is the One to anoint the believers. Here he is designated as the Holy One. Finally in Rev. 3:7, as noted above, Christ is given the title of Holy One. Here we may note, as we did in the previous paragraph, that holiness is not frequently attributed to Jesus Christ, yet in the few references we have given, it becomes clear that holy indicates a special and intimate relationship between Christ and God in the establishing of the kingdom of God among men.

In the above survey the term Holy is not commonly associated with the Father nor with the Son. Its common association is with the Spirit as the frequency of the name Holy Spirit or Holy Ghost (KJ) testifies.<sup>8</sup> The tabulation, as given below, surely points up the idea that holiness is virtually synonymous with the Spirit. Perhaps one may surmise that the Christians took over the name Holy Spirit from the common usage of the Jews for whom it was a convenient substitute for the name of God. May it not rather be that the Christian Church took over from the Old Testament much of the doctrine of the holiness of God in the person and work of the Holy Spirit? Surely it will be of interest, and perhaps of profit, for us to inquire whether we can trace a continuation of the concepts underlying holiness in the Old Testament in the writings of the New Testament.

<sup>8</sup>A tabulation of *pneuma* in the New Testament by J. B. Smith yields the following interesting results: Spirit as referring to God occurs 111 times, and Holy Spirit occurs 89 times. In the book of Acts Holy Spirit finds the most frequent use, 42 times. Next is Paul who uses it 14 times in his writings. *Greek-English Concordance to the New Testament* (Scottsdale, Pennsylvania: Herald Press, 1955) p. 296.

Indeed we should not seek to identify the concepts about God as given in the Old Testament with those in the New Testament. Such is not our purpose here. And further we cannot cover all that pertains to the doctrine of the Holy Spirit in this brief discussion. Our objective is definitive; it is to note as clearly as possible that what we have discovered as basic to our understanding of God's holiness in the Old Testament is also basic to our understanding of the Holy Spirit in the New Testament. Let us delineate the three concepts that came to clear focus above: Fellowship, Creation and Redemption. These three play a significant role in our understanding of the Holy One of Israel in the mighty acts of deliverance for his people.

#### FELLOWSHIP

Even though holiness expresses the complete otherness of God and his unapproachability, yet it describes God in fellowship with Israel and living in the spirit of the humble and contrite. So also in the writings of Paul we are told that believers are the temple of the Holy Spirit and that God dwells in this temple (I Cor. 3:16, 17; 6:19; Eph. 2:21, 22). As once in Mosaic times the Holy Spirit dwelt in Israel (cf. Isa. 63:10, 11) so now the Holy Spirit lives in the redeemed community because the Holy Spirit is given to them (I Thess. 4:8). Paul enjoins Timothy to follow the pattern of sound words and to guard the truth by the power of the indwelling Holy Spirit (II Tim. 1:13, 14). The one time Paul uses the Holy Spirit in the benediction is to express fellowship (II Cor. 13:14). It matters not whether this is a fellowship with the Holy Spirit, or whether it is a fellowship created within the church by the power or presence of the Holy Spirit.<sup>9</sup> In any case fellowship of the Church proceeds from the Holy Spirit. Because of the indwelling Holy Spirit the believers are brought into one body and in that one body they are to receive the diversity of gifts from the Spirit (I Cor. 12:4-13).

#### CREATION

The Spirit is the mighty Creator who can repeat the miracle of the resurrection of Christ in the believer. The man who lives according to the dictates of the flesh is dead. And man's plight is all the more desperate in that his attempts to escape this death are futile. However, Paul asserts, that the same Spirit that raised Jesus from the dead (cf. Rom. 1:4) can also dwell within the believer and give life to his mortal body (Rom. 8:11). A renewal and strengthening takes place in the inner man,

<sup>9</sup>The fellowship (*koinonia*) of the Spirit as referred to by Paul in II Cor. 13:14 and Phil. 2:1 receives much study in recent times. Cf. especially J. Robert Nelson's *The Realm of Redemption* (London: The Epworth Press, 1951) in the chapter, "The Church and the Holy Spirit," pp. 48-66.

through the Spirit. The man in Christ becomes a new creation for the old has passed away (II Cor. 5:7). Baptism symbolizes a new relationship. The believer united to Christ in his death so that in union with Christ the believer may be raised to walk in newness of life (Rom. 6:3; Col. 2:12; 3:1). The Spirit's power is present in baptism for it is through one Spirit that all are baptized into one body, and all are made to drink of one Spirit (I Cor. 12:13). The new creation—the believer or the fellowship of believers—is nothing less than the Holy Spirit's bringing to manifestation again and again that same power that raised Jesus from the dead.

Here one notes a remarkable counterpart to God's raising Israel out of the death of exile into which Israel went because of her transgression of the holy covenant and out of which Israel was unable to deliver herself. The prophet declared that the Holy One was the Creator or Maker of a restored people in which the former things were done away and the day of Israel's new life was begun. In the New Testament the resurrection of Christ through the power of the Holy Spirit makes a new creation possible. This the Spirit does as he raises the believer from his death in sin to walk in newness of life. In Christ he becomes a new creation. Here too the old has passed away and all things become new.

#### REDEMPTION

Finally we need to observe the redeeming work of the Holy Spirit. Paul uses the description of bondage under which both Jews and Gentiles were held. For the Jew this was a bondage under the law, for the Gentile it was a bondage to the powers of the world, or to those beings that are no gods. From this bondage all are redeemed as God sends forth "the Spirit of his Son into our hearts, crying, Abba Father" (Gal. 4:6). Slaves in bondage are now released from fear to enjoy through the witness of the Spirit the status of children of God (Rom. 8:14-16). Paul expresses it somewhat differently in Titus 3:5 where he declares that "the washing of regeneration and the renewing of the Holy Spirit" have effected a radical transformation from the former manner of life (v. 3). The redemptive power of the Spirit continues in that those who walk by the Spirit will not again submit to the bondage of the flesh or that of the law (Gal. 5:16, 18). Indeed, the redemption once begun in the believer by the Spirit has a future consummation that reaches into ecstatic dimensions. The believer is assured of the hope of righteousness (Gal. 5:5), the future resurrection (II Cor. 4:13f), the redemption of the body (Rom. 8:23) and the reaping of eternal life (Gal. 6:8). All these are eschatological hopes that the earnest of the Holy Spirit assures the believer who awaits the consummation of his redemption through the Holy Spirit.<sup>10</sup>

<sup>10</sup>Cf. further E. Schweizer, "PNEUMA als Kraft der PISTIS" in *Theologisches Wörterbuch zum Neuen Testament* (1956) Band VI, pp. 422-425.



## CONCLUSION

Our study discloses that the Old Testament data about the holiness of God carry over in the work and ministry of the Holy Spirit in the New Testament. As in the Old Testament, so also in the New Testament, holiness has to do with redemption and salvation. In each case it is God who takes the initiative to redeem man from his hopeless death, and in each case man is brought into a new life of freedom which reaches forward into a consummation far beyond human understanding. It is the Lord who empowers the redeemed community to confess, "I am the Lord, your God, the Holy One of Israel, your Savior" (Isa. 43:3; cf. also vv. 10, 12). This has its remarkable counterpart in Paul's famous declaration, "No one can say 'Jesus is Lord' except by the Holy Spirit" (I Cor. 12:3; cf. Rom. 8:16). What the Holy One has done for Israel prefigures what the Holy Spirit has done and is doing for all people who are in Christ.

All this highlights a fundamental understanding about the holiness of God in that holiness is not a static formal definition about God's being, but rather it is God in vital dynamic relationship with man to deliver him from his desperate plight and to set him in a new life which participates in the fellowship and benefits of the children of God.

Veni, Creator Spiritus,  
Mentes tuorum visita,  
Imple superna gratia  
Quae tu creasti pectora.

Qui Paraclitus diceris,  
Donum Dei altissimi,  
Fons vivus, ignis, caritas,  
Et spiritalis unctio.<sup>11</sup>

O come, Creator Spirit, come  
And make within our souls thy home;  
Supply thy grace and heav'nly aid  
To fill the hearts which thou hast made.

O Gift of God, most high, thy name  
Is Comforter; whom we acclaim  
The fount of life, the fire of love,  
The soul's anointing from above.

<sup>11</sup>These are the first two stanzas of six presumably written by Rabanus Maurus in the ninth century. At least five English translations have been made of it; the one quoted is an adaptation made for the 1940 hymnal of the Protestant Episcopal Church. *The Hymnal 1940 Companion* (New York: The Church Pension Fund, 1951) p. 79.



## THE CHRISTIAN CONCEPT OF WORK

JOHN A. VANDER WAAL

"Science is the tool of the Devil." This indictment was recently made by a lady of Dutch descent living in a Reformed Church area. Through it she virtually anathematized a major area of modern man's activity and relegated a sizable portion of the world of work to the kingdom of darkness. She was writing in the correspondence column of a large midwestern newspaper. Her words struck readers as a startling declaration of the enslavement of science to the Master Villain of all history. The very making of such an assertion could be construed in these post-Sputnik days not only as scandalous but also as a subversive act! The lady should be given the benefit of the doubt on this latter score, however. A milder interpretation is possible. Perhaps she only meant to say that science, in the hands of our enemies, is the handmaiden of Satan, but that, in our own hands, it is a necessary and useful instrument for security and progress.

Perhaps! Quite typical of correspondents who write letters to the editor, the writer did not sufficiently develop her own statement and left us with dark misgivings. Imbedded within and behind her conviction of the satanic character of science one senses a misunderstanding of the Christian doctrine of work and man's role in subduing nature for human betterment. In Genesis 1:28 God blesses the male and female whom he has just created and addresses them as follows: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (RSV). These words indicate that man has received a divinely delegated authority to master nature and use her for good purposes. They can be interpreted as providing a divine sanction for the work of the sciences in transforming nature. At this point at least Holy Writ takes no issue with those spokesmen of the Renaissance who were elated at man's rediscovered potentialities in this world. Francis Bacon declared that scientific knowledge is power and that through the work of the sciences man regains that rightful authority over natural creation which was lost to him at the Fall.

We are here concerned not about the work of science *per se* but about the Christian concept of work. Daily work has lost its religious rootage and the Christian faith is irrelevant to the world of work in the minds of

many Christian people themselves. This thesis is generated out of the conviction that man's everyday life and work are divinely ordained but that work has become thoroughly secularized activity; that work forms an autonomous sphere of life; and that, as a consequence, work has lost meaning and significance for the masses of people. As a further outcome the classical Protestant concept of vocation has been emptied of all content. Vast numbers of people are unable to extend the meaning of their faith to the domain of their work, where their time is spent and their interest is concentrated. Carlyle once said: "Blessed is he who has found his work; let him ask no other blessedness." One cannot be dogmatic but one suspects that only a tiny minority of moderns could be pronounced blessed if put to Carlyle's test. And yet, if the faith Christians profess is to be relevant at all, it will have to be relevant to their work.

What is work? For our purposes it will be convenient to define work as the expenditure of physical or mental energy to make or do something. Drudgery, in turn, is work that is disagreeable, particularly hard, or monotonous and repetitious.<sup>1</sup> Work has usually demanded a dominant share of man's attention and much of that work has been drudgery. The grim prophecy of Genesis 3:19 has been fulfilled: "In the sweat of your face you shall eat bread till you return to the ground for out of it you were taken." From dust to dust the burden of man has been his toil. The ancient Greeks were well aware that man is fated to spend most of his life eking out a bare existence through hard work. Prometheus boasts how his benefits have enabled struggling mortals to achieve a more tolerable existence. Man labors a bit less at random and has been relieved of some of his weariest labors because of the divine blessings of understanding and a portion of reason.

There is striking contrast in evaluation of work between ancient Graeco-Roman civilization and the Judaeo-Christian faith. Although man achieved a modest measure of dignity through work (mostly agricultural and artistic) in classical paganism, it was not the dignity of work but the dignity of reason that was thought most aptly to characterize him. Judaism and Christianity, on the contrary, have prompted the conviction that man is most truly human when he is performing necessary and useful work, though that work be skilled or unskilled, with the head or with the hands. To write a parody upon a familiar lyric: 'Mid pleasures and palaces though man may shirk, Be it ever so humble there's nothing like work'! This proposition will bear elaboration and explication.

The keynote that sounds through most of classical antiquity is that manual work is degrading and undignified. A social stigma was attached

<sup>1</sup>Cameron Parker Hall, "The Christian at His Daily Work" (New York: Department of the Church and Economic Life, National Council of Churches, 1951).

to humble work. The whole world of commerce fell under this stigma. Let us take Plato's *Republic* as an example. In it producers, including merchants, artisans, and tradesmen, form the third and lowest social class in the state. Their chief virtue is that of self-control over their physical appetites. They do not, and cannot, pursue the life of reason. No wisdom can be assigned to them. Education is not for them because they are not worth educating. Plato calls them the men of brass and iron, whereas their superiors, who are the rulers, are called the men of gold and silver. Aristotle, the 'master of them that know' and Plato's pupil for twenty years, followed in his master's train. Aristotle declared that the function of education is to prepare men for the wise use of leisure. Education is only for those few who will have the leisure time to use it. This automatically precludes the masses of people who find it necessary to labor most of the time. Much daily work was regarded as vulgar and beneath the honor of a gentleman and man of leisure. There are the working people, who must soil the hands, and there are the leisured few, who can devote themselves to the divine pursuits of contemplation and philosophy.

With the rise of the Hellenistic era and the Roman Empire, the stratification of ancient society into a working majority and a leisured minority grew ever more rigid. The number of slaves needed to maintain the existence of the leisured class mounted to incredible proportions until by the time of the beginning of the Christian era there were more than five million slaves in the Roman Empire. The leisured minority, of course, thought themselves worth their keep. Actually, far too many of them were simply drones. The number of really creative individuals was only a tiny fraction of the whole. Thus throughout the course of classical civilization a kind of contemptuous and disdainful attitude toward daily and menial work prevailed. Honest and humble toil was deconsecrated and it is against this social background that the Christian faith arose.

The trend toward a vulgar conception of work was halted and shortly reversed as Christianity made its way into the Mediterranean world. A reconsecration of daily work began to appear under the auspices of the Church. The New Testament was not embarrassed that the disciples have had their hands "contaminated" through contact with the work of this world. Jesus came from a carpenter's home at Nazareth; Peter was a fisherman; Levi was a civil servant in the customs service; Paul practised the trade of tent-making; Lydia was a seller of merchandise. These individuals were summoned directly from the ranks of those who help to get the world's work done. This is not viewed as a major calamity nor as a disgrace, neither as degrading nor defiling. It is regarded, rather, as the most natural thing in the world. Look at Jesus calling the first disciples from their nets. "Follow me and I will make you fishers of men" (Matthew

4:19). Jesus found in the fisherman's occupation an apt metaphor to describe the work he was undertaking.

The spread of Christianity was at first largely among working people. Frescoes found in the catacombs in Rome show Christians doing manual work. This would not have been a proper subject for classical Hellenic art but for Christianity it is normal and natural. Menial labor unclean and degrading? Paul had said that "... nothing is unclean in itself; but it is unclean for any one who thinks it unclean" (Romans 14:14). Flee the world because it is defiling? Paul had something to say here also: "So brethren, in whatever state each was called, there let him remain with God" (I Cor. 7:24). A man's earthly calling should mirror his divine calling. A transvaluation of the ancient classical values occurred when Christianity clashed with classical culture in the attitude toward work. A Christian man can continue at his station in the world of work and glorify God by means of it!

Precisely why was the status of work so elevated in the Judaeo-Christian faith? Part of the answer resides in biblical faith's recognition of the sheer necessity of work if man is to survive. The Jews had long recognized the value of honorable work. It was a familiar rabbinical injunction that "Not to teach your son a trade is to teach him to steal." Work is one of the given aspects of creation and is to be accepted as a part of what is. If work is evil, this is not inherent in work itself. It is the consequence of man's disobedience to God. But this is not the whole answer to our inquiry concerning the higher evaluation of work in this revolutionary faith that was destined to conquer the Roman world. Surely the historical nature of the Judaeo-Christian faith is partly responsible for its outlook upon work. History is a realm of consequence and decision. God has revealed himself in mighty acts *in history*. This makes history meaningful. What is done by God and man in history makes a difference. Work can be important and significant. The utmost respect can be accorded to men at work, helping to make history. Tinges of pessimism regarding the give and take of history there may be, e.g., in Augustine, who regards any era of peace in history as an uneasy suppression of conflict, but there is no wholesale abdication from the realm of history, nor from responsibility of creating history, in the Christian heritage.

Medieval practise at its best was consistent with this higher emphasis upon work. When St. Benedict founded his order of monks at Cassino early in the sixth century, he prescribed work as one of the essential ingredients of the way of life to be followed. Work was to be a part of the practise of the religious life. Work was honorable and valuable because it could minister to the worker's spiritual welfare. Man could work to God's glory and service. Benedictine brothers were exhorted to spend a

certain number of hours each day in manual work and other hours in reading works of divinity. Both manual and intellectual work were regarded as of potential worth. Skilled or unskilled, it made no difference as long as work contributed to spiritual benefit. Unemployment was regarded as inimical to spiritual health. The Benedictines thoroughly reincorporated work into man's religious life. Of course, the material prosperity resulting from these practises was fraught with its own spiritual perils!

As we come to the Protestant Reformation, we discover that it was Janus-faced regarding work. On the one hand, the Christian doctrine of vocation, i.e., the sense of being called to a specific work and being a fulltime Christian in it, received due recognition in the works of the Reformers themselves. On the other hand, the ultimate outcome of the Reformation was a thoroughgoing secularization of work. Let us first take a closer look at this latter result, this aberration regarding work.

Calvinism was a chief factor in inducing a secular attitude toward work in the sixteenth and subsequent centuries. Wherever it made its way Calvinism stressed that it was the duty of man, by his work, to prove himself and his divine calling. Calvinism penetrated largely into urban, rather than rural, areas and these urban regions represented the interests of the growing world of commerce and trade. A premium was placed upon the virtues that make for success in the economic world. Thrift, sobriety, industry, frugality, diligence, and self-discipline were all glorified. Usury was sanctioned (although Calvin himself said that loans were to be made to the poor without interest). Economic success came to be taken as the sign of a man's divine election. The Calvinist carried on economic activities for the glory of God and for the sake of his own soul's salvation. Work was invested with a new, compelling urgency. Men carried on their commerce out of a sense of duty and with the conviction that their work was divinely ordained. The world of material interests was dedicated to the service of the Sovereign God. Tawney writes that Calvinism was "perhaps the first systematic body of religious teaching which can be said to recognize and applaud the economic virtues."<sup>2</sup> The Christian could pursue profit with a clear conscience.

Why did this driving, Calvinistic impulse toward work develop into an aberration? The answer is not hard to find. Business, rather than God, became king. The world of business gradually began to be pursued as an end in itself. It became a totally autonomous realm of activity. Idleness was regarded as a sin and most pleasures were condemned. The man of business labored under a compulsive urgency ceaselessly to produce more and more wealth. It was considered wrong for him to enjoy that wealth.

<sup>2</sup>*Religion and the Rise of Capitalism* (New York: Penguin Books, Inc., 1947) p. 93.

Success in money matters came to be regarded as the proof and fruit of virtue and personal worth. Poverty came to be looked upon as the sign of moral deficiency. Such ideas die hard. They locked their grip upon the business-minded world of the West and are still among us. Only very recently has their grip upon the mind of Western man begun to loosen.

The other facet of the Protestant Reformation, with regard to the doctrine of work, was a wholesome one. It concerns the concept of work as vocation and has religious connotations. All honorable work could be construed as part and parcel of a man's divine calling. Distinctions in kind between religious and secular work were abolished. Luther declared that a housemaid sweeping out her closet could glorify God at this task just as well as the monk, with his cowl, engaging in prayers. Daily work, no matter how humble, could be a vocation, a calling, for a Christian. One aspect of the liberty of the Christian man was that he could glorify God through his daily work. A milkmaid could milk cows to the glory of God! The concept 'vocation,' or 'calling,' is being here used not to designate the sinner's call to salvation but a man's call to his particular station in life. It denotes the calling of the Christian man to the divine purpose for his life and work.

It would be reassuring to assert that Protestantism had retained its sense of vocation for daily work. Such an assertion, unfortunately, would be an untruth. The sense of vocation in work has pretty well disappeared today. About all that the doctrine of vocation means to most people is what one does, as the result of special training, in order to earn a livelihood. Work has been severed from its historical, religious foundations. Far too many Christians today fail to interpret their work in such fashion that it enables them to relate it to God's purposes for them. The demand of the hour is for men and women who will serve God *through* their work. This means more than simply viewing one's work as affording occasion for witness and testimony to the Christian faith. It means to recover a sense of mission in and through the work itself. The churches could well embark upon a program of vocational evangelism today. They must help men to "think of their work in secular society as being the place to which God has called them to serve him."<sup>3</sup>

Serious obstacles, it is true, obstruct the recovery of a vital sense of Christian vocation. Much has been said and written about the dignity of work as contributing to an understanding of its sacred nature. Every man is called to fulltime Christian service, whether it be as a Christian farmer, businessman, medical doctor, engineer, laborer, plumber, etc. The medieval tale of the juggler offering his performance before the Virgin in a

<sup>3</sup>Francis Pickens Miller, "The Laity—The Christian in His Vocation." Address at the Evanston Assembly, 1954.

cathedral is sometimes related, proving that any talent can be exercised to the glory of God. But Protestant teaching has occasionally gone overboard on this notion. It is said that George McLeod, Director of the Iona Community off the coast of Scotland, was discovered cleaning toilets during a rest period in the life of the community. When asked why he did so, McLeod replied that it would keep him from preaching glib sermons on the dignity of work! Was McLeod being facetious? He was not. Let any Christian try glorifying God for awhile through cleaning our sewers. Not the dignity but the indignity of some kinds of work prevents men from relating it to the divine purpose. The manifest indignity of much work that simply must be done is a stumbling block to those who like to call work holy. To be sure, the churches can proclaim that nothing is profane and that the indignity of work does not make it unholy. But the words may sound a bit hollow.

Moreover, we are confronted with the stark fact that many people never choose their work at all; they have simply drifted into the jobs they are doing. Many others are dissatisfied with the choice of life's work they have made. And there are some who must take work wherever they can get it; they have no opportunity to choose their work at all. Let Christians take thought and attempt to relate the divine intention to their work without resorting to conceptions of Providence that are static and stultifying. When one begins to imagine that each person is divinely and irrevocably ordained, in the Providence of God, to a single, specific type of work, he is indulging in flights of fancy.

The radical transformations in work that have occurred since the Industrial Revolution have accentuated the difficulties in viewing work as vocation. Gone is the individual shop with its skilled craftsman; in its place stands the factory with its assembly lines and mass production. In an earlier day it was possible for the individual to take pride and feel a sense of creativity as he turned out finished products singlehanded or with the aid of one or two others. Today this feeling of individual creativity is not easily achieved or experienced. This is nicely illustrated by the account of a sociologist's interview with a factory worker. The interview disclosed that this particular worker was helping to turn out a product called C-28, that he had been doing so for the past ten years of his life, but that he had not the slightest idea what this product called C-28 was! We may be horrified at the incredible naivete of this particular laborer and the story may be apocryphal. Nonetheless, it makes a point. It describes what can happen under the influence of modern industrial techniques. The individual becomes no more than a cog in a complex machine, a mere adjunct to an intricate mechanical process that has finally engulfed him and made him no more than a statistic on a chart or a dot on a graph. Again, it is pos-



sible to remonstrate by maintaining that the worker on the assembly line can take pride of workmanship in the way he throws tin cans off the conveyor belt into cardboard boxes. But will such words be taken seriously? Add to the dehumanizing tendencies of much modern industry the fact that a lot of industrial work involves monotony, dull routine, and simple repetition and one begins to understand that this machine age does not necessarily and automatically contribute to the enrichment of human personality. Christian faith, more than ever, must affirm that there is no more reason to believe that God is more interested in people when they are within the buildings called churches than when they are within the buildings called factories.

Automation is effecting a further transformation in the nature of work. Revolutionary technological changes, now occurring, are gradually altering the world of industry. Automation has a multitude of meanings but one of them is that many jobs, once performed by human beings, will in due time be performed by machines. There will be an increase in gadgets whose functionings are highly intricate. Our century is already one that is replete with gadgets. Someone said that we have a gadget for everything today but "the peace that passeth all understanding." The pushbutton era *par excellence* seems to be just around the corner. Take the evolution of automobile driving itself as an example. A couple generations ago to drive a car was a breathtaking operation. It demanded all the resources of the person behind the wheel. Each driver was his own mechanic and every trip was an adventure into the unknown. But things have changed. Detroit has succeeded in taking "the drive out of driving." Now a pushbutton model is being demonstrated, the feature of which is that it "takes the push out of the buttons!" For the pushing of buttons in the era of automation not much creative skill will be needed. If much daily work was once sheer drudgery, in the age of automation much daily work will be sheerly monotonous and impersonal. Of course, this is only one side of the picture. The intricacies of automation will demand the most highly trained technicians and more of them than ever before. Complex machines do not create and reproduce themselves. Actually, the Second Industrial Revolution, with automation just around the corner, is of an ambiguous nature. It has its attendant evils but it can also be viewed as a blossoming of human ingenuity and as ushering in an age of material plenty in which men will no longer perish for want of the means of subsistence.

Another consideration that arouses difficulty in relating contemporary work to Christian faith is its inter-personal, group nature. About 85 per cent of us work for someone else. There is comparatively little independent, individual enterprise anymore in our economy. We are related to institutions, corporations, boards, unions, associations in a bewildering



variety of ways. Contemporary society is nothing if not organized. Modern daily work is collective activity. This means that the individual worker has little power in and by himself. He becomes influential only by working through his group. Frequently important decisions are not made by himself at all but by others standing above him in a hierarchy. The Christian man, finding himself in such a situation, sometimes feels frustrated and of no avail. This may be due to the fact that the church has taught him only an ethic of individual responsibility. The problem in much work today is not that of individual but of group behavior. "The traditional concern of Christian ethics with personal morality should be so widened that the insights of the Christian faith may be brought to bear on this important problem of group behavior."<sup>4</sup>

Finally, do not our very human and fallible evaluations of work spoil its potentialities at times? We rate some forms of work, particularly work essentially mental, so much more highly than work not involving such mental skills that the latter is sometimes viewed as qualitatively inferior. Our human evaluations, preferences, and snobbishness color our judgments of what work is worth. But does man see his work as it really is under the eye of Almighty God? Only that account of his work which man gives to God ultimately counts. Here every motive is exposed, every pretension is laid bare. Gauged from the perspective of "the end time," human evaluations of the work men do may be human, all too human. Only the divine judgment upon human work is final.

It remains as true as ever that the attitude men take toward their own work is a determining factor in estimating its worth. An apropos anecdote here is the one used by every preacher at some time or another. It seems that in medieval times a group of men were laying bricks. One of them was asked just what he was doing and he replied that he was piling bricks, one on top of the other; a second bricklayer was asked and he replied that he was earning wages to help support his family; a third was asked and he, throwing his shoulders back, proudly replied that he was helping build a cathedral. Those who catch the point of this anecdote are supposed to praise the third worker, although Emil Brunner has commented that he believes the praise should be given to the second man, who felt he was working to help support his family. At any rate, the story is a commentary upon human attitudes. The attitudes men take toward their work can make labor an inferno or a paradise. Such attitudes frequently depend upon personality factors which can be shaped by the Christian faith.

The thesis of this essay is that daily work in the Western world has

<sup>4</sup>World Council Report of Section VI on "The Laity—The Christian in His Vocation" (a topic of the Evanston Assembly).

been largely shorn of its religious rootage. In this stripping away of a religious meaning for daily work, we have approached more closely than we like to admit the position of dialectical materialism. The latter proclaims that religion has no significance for work except to put the worker to sleep and induce him to submit to economic injustices. At the same time, communism preaches to the worker that he is helping to usher in a new era of equality and a classless society. There is an eschatological dimension in the communist ideology which, illusory though it may be, has made an effective appeal in certain places. No such eschatological urgency appears in the American's attitude toward his work. He works to achieve status, power, money, prestige, and the very desperation of his struggle to achieve these things often reveals the emptiness of his existence. Not even the fear that we may be outstripped by Soviet science seems to be inducing young people to enter the difficult fields of the natural sciences.

The Christian concept of work is grounded in the very goodness of the material creation. A clergyman was recently quoted as exhorting his people to enjoy themselves. "Go fishing, go hunting, be outdoors, go somewhere," was his advice. "This is God's world. You are citizens of it. Be thankful for it and use it." The exuberant attitude of this clergyman reveals a more perfect understanding of the doctrine of creation than the attitude of the lady who wrote that science is the tool of the devil. Perhaps a minority of people still find religious meaning and significance in their daily work. For the masses this certainly seems not to be the case. Here is a challenge for the churches in our time. For only when modern, working man grounds himself in something beyond himself, only when he responds to the divine summons made upon his whole life, will the concept of work be revitalized and take on anew the connotations of vocation.

## THE IMPACT OF COMMUNIST RULE ON THE PROTESTANT CHURCH IN EAST GERMANY<sup>1</sup>

PAUL G. FRIED

During the past ten years it has become increasingly clear that the reunification of Germany constitutes one of the major issues which must be settled before there can be a real understanding between the Western powers and the Soviet Union. The Iron Curtain which divides our two worlds has necessitated the establishment of two separate German states. The past decade has witnessed the growth of radically different political and economic policies of the two halves of Germany. In almost every field of human activity, independent and unrelated institutions have had to develop in the West German Federal Republic and the East German Democratic Republic.

The only surviving all-German institution of any significance is the United Protestant Church of Germany (EKD—Evangelische Kirche in Deutschland) which counts some forty million protestants from both sides of the Iron Curtain in its membership.<sup>2</sup> In East Germany more than eighty per cent of the population belongs to the Protestant Church<sup>3</sup> which therefore, occupies a very important position within the state. For the past fourteen years this state, first called the Soviet Zone of Occupation, and since 1949 known as the German Democratic Republic, has been dominated by Communists. The relationship between church and state during this period has followed an interesting and changing pattern<sup>4</sup> which may throw light on the whole question of church-state relationships in the Soviet orbit and may also suggest some of the prospects which face the Protestant Church in Germany.

To make a survey of the events of the past fourteen years meaningful, one must view them in the light of historical development of German

<sup>1</sup>For most of the recent material used in this study I am indebted to the generous help of D. Dr. Karnatz, the director of the Berlin office of the United Protestant Church in Germany.

<sup>2</sup>*Germany Reports*, published by the Press and Information Office of the German Federal Government, Wiesbaden 1953, p. 293.

<sup>3</sup>*Germany Today*, edited by Dr. H. J. Merkatz and Dr. W. Metzner, Alfred Metzner Verlag, Frankfurt am Main 1954, p. 150.

<sup>4</sup>Peter Cantor's article "Die Kirchenpolitik der SED" *SBZ Archiv*, Vol. VII, April 1956, pp. 110-113 offers the only brief survey of the topic which I have been able to find. Very useful is also the book by George N. Shuster *Religion Behind the Iron Curtain*, published in 1954 by the Macmillan Company which contains a chapter on "The Situation in East Germany."

Protestantism. For nearly four hundred years, the Protestant churches in Germany had been state churches. Until 1918, kings and princes (Landesherren) were the protectors of the church in their respective states (Landeskirchen). They supervised the administration of church affairs and saw to it that the religious needs of their subjects were met.<sup>5</sup> Pastors were, in effect, paid civil servants. It was taken for granted that the Christian state would assume responsibility for Christian education and that schools would provide religious instruction. There was therefore little need for congregational initiative and most German Protestants were well satisfied to let the state direct their religious affairs.

From 1918 to 1933, under the Weimar republic, churches were free from state control, but this period was too short to allow for a fundamental change from the long established pattern. Thus, when Hitler placed the control of church affairs under the secular government again there was initially little opposition. True, there were a few confessional congregations, but the Protestant church as a whole did not figure in the resistance to the Nazi government until the closing days of the Second World War.<sup>6</sup>

When the war ended in 1945, the total collapse of the German government, the mass destruction, the stream of refugees and expellees, and the need to provide food and shelter for millions confronted the church with problems which seemed almost insurmountable. To these were added the problems of a Germany divided into four zones. To some Germans this seemed like a hopeless repetition of the situation which existed in Germany at the end of the Thirty Years' War.

The Church responded to this great challenge by establishing a closer union of all protestant churches and by devoting itself largely to the problems of reconstruction. Between 1945 and 1948, the churches did magnificent work in feeding and clothing millions and finding homes for many others. Also, during that period, details of the reorganization of the protestant church in Germany were ironed out. By July 1948, at the conclusion of the church rally held in Eisenach (in the Soviet Occupation Zone), the formal union of thirty Lutheran, Reformed, and other protestant provincial churches could be announced.<sup>7</sup> The new United Protestant Church in Germany (EKD) was to become the official spokesman for forty million Protestants who belong to its member congregations on both sides of the Iron Curtain. The governing body of this United Protestant

<sup>5</sup>Christian Berg, "Wittenberg unter Moskau" in *Evangelische Kirche jenseits der Zonengrenze*, Leitner Verlag, Berlin 1957, pp. 35-36.

<sup>6</sup>D. Guenter Jacob, "Deutsche Volkskirche im Ernstfall" in *Evangelische Kirche jenseits der Zonengrenze*, Leitner Verlag, Berlin 1957, pp. 9-10.

<sup>7</sup>The reorganization and reconstruction of the Protestant Church in Germany between 1945 and 1948 are treated, in well documented detail, in the first postwar volume of the *Kirchliches Jahrbuch*, Vols. 72-75, published by Joachim Beckmann, Bertelsmann Verlag, Guetersloh 1950. Subsequent annual volumes of this work will be cited as: *Kirchliches Jahrbuch* with the respective volume number.

Church is a 120 member synod, chosen from the provincial member churches, and a 12 man executive council. Dr. Otto Dibelius, the Bishop of Berlin-Brandenburg, whose diocese includes East German and West German congregations, was elected the chairman of the executive council, and Bishop Lilje of Hanover became his deputy.<sup>8</sup> The newly established church office for external affairs was headed by Dr. Martin Niemoller, famous for his courageous opposition to Hitler, who has since become one of the most controversial figures in German Protestant circles.<sup>9</sup>

In the meantime, significant changes had taken place which influenced subsequent relations between church and state. One was that the most immediate postwar emergency had passed, the most urgent repairs had been made and, largely through the efforts of the church, substantial aid had been received from abroad which had helped to prevent large scale starvation.<sup>10</sup> By the summer of 1948, the need for church activity in this area was therefore no longer so obvious as it had been in 1945. At the same time the currency reform of 1948, which helped to restore a degree of economic health in the West, also marked a significant step in the direction of permanently dividing Germany into two halves.

This division of Germany became more and more inevitable as an increasing amount of independence was granted by the Western allies to the new government in Bonn in 1948, in 1953, and in 1956. As Soviet authorities responded to the creation of this West German state by establishing an independent East German Democratic Republic, the role of the United Protestant Church of Germany became more and more significant, for it was the last substantial organization functioning in both halves of the divided country. Since the Council of the United Protestant Church of Germany considered that it is one of its primary functions to speak to the state on behalf of its forty million members, the Council named two Plenipotentiaries who were accredited to the governments of the West German Federal Republic in Bonn and of the East German Democratic Republic in Berlin respectively. Therefore, in examining the impact of communist rule on the protestant church in East Germany, it must be remembered that the church is a united church and that any action taken by the leaders of this church will affect members in both East and West Germany.

To anyone familiar with the Marxist philosophy, it will be obvious

<sup>8</sup>*Germany Today*, p. 150.

<sup>9</sup>A very valuable account of the work of this "Foreign Office" of the German Protestant Church will be found in the article "Les Relations Internationales Du Protestantisme Allemand" by Georges Casalis which appeared in *Les Relations Internationales de L'Allemagne Occidentale*, Librairie Armand Colin, Paris 1956, pp. 95-116. The issues which led to Niemoller's removal from this office in 1956 are discussed in the *Kirchliches Jahrbuch*, Vol. 83 (1956), p. 4ff.

<sup>10</sup>Casalis, *op. cit.*, p. 105-106.

that, while the East German constitution guarantees religious freedom and freedom of worship, her communist rulers were eager to reduce the influence of the church as much as possible.<sup>11</sup> Thus, after the initial period of reconstruction which ended in about 1948, the pressure of the totalitarian state against the Church became increasingly obvious,<sup>12</sup> and by the summer of 1952 this struggle between state and church entered its most serious phase.

It seems clear that the intensification of the communist attack on the church came as a direct response to the change in the relationship between West Germany and the Allied powers which had resulted from the signing of the Contractual Agreements in May of 1952. As a result of these agreements, West Germany was to be included in the plans for the European defense community which was obviously aimed against the Eastern block. Up to this point, the communists had avoided an all-out war against protestantism<sup>13</sup> since they undoubtedly felt that the United Protestant Church with its administration for both zones of Germany was one of the best possible tools for preventing the rearmament of the West and for neutralizing Germany.

The signature of the Bonn agreements changed all this.<sup>14</sup> Now the unwillingness of church leaders in East Germany to break their contracts with the West was regarded as treasonable. Since all contacts with the outside were considered dangerous, the government refused to issue inter-zonal passes to protestants wishing to attend religious gatherings, though two years earlier thousands of West Germans had been able to attend a church rally in the East zone. Church leaders who lived in West Berlin were refused permission to enter East Germany. Hundreds of theological students who had been permitted to study at West German universities were now refused permission to return to their homes in the Eastern zone. But the primary attack was directed against the youth work of the church. Members of the *Junge Gemeinde* (young protestants), a youth association of protestant high school and university students, became the main target of the communist government. High school students who refused to drop their religious affiliation were expelled from school and university students were barred from taking examinations. Ministers associated with these groups were frequently arrested and imprisoned. Simultaneously, charitable and educational institutions of the church were taken over by the state and funds due to the church were withheld.<sup>15</sup>

<sup>11</sup>Shuster, *op. cit.*, p. 34.

<sup>12</sup>*Kirchliches Jahrbuch*, Vol. 79 (1952), p. 3.

<sup>13</sup>*East Germany under Soviet Control*, Department of State, Washington, D.C., 1952, p. 49.

<sup>14</sup>Cantor, *op. cit.*, p. 110.

<sup>15</sup>Bruce Van Voorst, *Soviet Policy in East Germany: 1945 to 1955* unpublished Master's Thesis prepared at the University of Michigan, pp. 94-97.

Despite this concentrated attack on the institutional foundations of the church, the communists were eager to preserve the fiction of religious freedom in the German Democratic Republic. Thus, even when the campaign reached its most serious phase in May of 1953, it was said not to be directed against the religious aspects of the church. Rather, it was claimed that the church had become an instrument of Western monopoly capitalists and that, in fact, the *Junge Gemeinde* had been set up on directives from the United States as a camouflaged organization devoted to war propaganda and sabotage. The communists further charged the American intelligence agencies had systematically conducted espionage activities under the cloak of religious youth organizations. The church as a whole was accused of furthering foreign interests hostile to those of the peace loving German population.<sup>16</sup>

Suddenly, unexpectedly, and dramatically, the communists called a halt to their war against the church. On June 10, 1953, the Prime Minister of the German Democratic Republic, Otto Grotewohl, invited Bishop Dibelius and a group of leading protestant churchmen to meet with him for the purpose of discussing the various complaints of the church regarding interference with its religious functions. After examining the various points raised, the Prime Minister announced that the government had decided to cease attacks on the church and that many of the measures taken against the church would be withdrawn. At the conclusion of this historic meeting, a joint communique was prepared. It read:

"During the negotiations, which were marked by a spirit of mutual understanding, far-reaching agreement was found regarding the reestablishment of normal relations between State and Church. The unanimous conviction that the unification of our homeland and the establishment of a peace treaty are the urgent desires of all Germans, requires that we overcome all obstacles which stand in the way of this goal. For this reason, the state affirms its willingness to guarantee the independence of church life in accordance with the provisions of the constitution of the German Democratic Republic. The representatives of the church, for their part, declare that they will refrain from unconstitutional interference with the economic or political life of the nation."<sup>17</sup>

During this conference agreement was reached regarding a change in policy on nine specifically listed points. The government promised that no further steps would be taken against the *Junge Gemeinde* and that high school and university students who had been expelled from school because of their religious affiliation would be readmitted immediately. The reversal in policy also meant the return of confiscated church properties,

<sup>16</sup>*Kirchliches Jahrbuch*, Vol. 80 (1953), contains a detailed report on "The Protestant Church in the Soviet Zone of Occupation" which includes government decrees and other documents related to the conflict over the *Junge Gemeinde*, pp. 131-193.

<sup>17</sup>*Ibid.*, pp. 178-179.



the reinstatement of teachers, the review of sentences imposed on persons imprisoned for membership in religious organizations, as well as the resumption of regular payment of state subsidies to the church.<sup>18</sup>

The reasons for this sudden change in communist tactics are not clear though they certainly may be related to Stalin's death and to the new efforts of the Soviet Union to win supporters for the policy of co-existence. In any case, while the agreement of June 10 certainly did not mean that the communists were willing to abandon their basic philosophy of materialism or their attitudes towards religion in general, many of the promises made at that time were actually carried out. Funds which had been withheld since January 1953 were paid over to the church. Students were readmitted to schools and most, though not all, of the pastors who had been arrested were released. Confiscated church property was restored and it was once more possible for church officials and delegates to church conferences to travel freely to and from the German Democratic Republic.<sup>19</sup>

Within one week after this remarkable agreement, the workers of East Germany rose against their Soviet masters.<sup>20</sup> It is interesting to speculate whether this revolt would have taken place, had the government not indicated its willingness to admit that they had made mistakes in dealings with the church as well as in its farm and labor policies. It may well be that the communist government recognized the dangerous tension which existed in East Germany and wanted to assure itself of the neutrality of the church in case the West should try to utilize this latent unrest. If this was the purpose, the policy certainly showed results. Although Bishop Dibelius and other church leaders petitioned this government for clemency and mercy towards those who were arrested as a result of the abortive June 17th revolt, the United Protestant Church of Germany as such did not lend any active or public support to the uprising. In fact, protestant leaders have been most emphatic in stating that the church cannot and will not be the center of resistance to the social order which is to be found in the German Democratic Republic.

Since 1953, there has been no repetition of the all-out war against the church, but there is ample evidence that the communist government continues in its attempts to reduce the influence of the protestant church. As before, the communists follow several distinct lines of attack. Their most obvious objective is to win converts for their cause among protestant clergy and lay leaders. However, in this effort they have been noticeably

<sup>18</sup>Cantor, *op. cit.*, pp. 110-111.

<sup>19</sup>Shuster, *op. cit.*, p. 57.

<sup>20</sup>*Revolt in June*, Documents and Reports on the People's Uprising in East Berlin and in the Soviet Zone of Germany, published by the German Bundes Verlag in Bonn 1953.



unsuccessful and they can only point to a few dozen progressive pastors in all of Germany.<sup>21</sup>

In its efforts to reduce the hold of the church on young people, the East German government has made systematic attempts to foster the study of Marxism in schools and in other youth groups. As part of this campaign the government supported the FDJ (Free Democratic Youth), in its large scale distribution of communist and anti-religious writings. Example of the type of literature imported from Russia for this purpose may be found in the little pamphlet by Kolonizki entitled *Communist and Religious Morality*, which opens with the following statement:

"Communist morality is diametrically opposed to religious morality. They can no more be brought together than freedom and slavery, truth and falsehood, light and darkness can be combined. While Communism is the great banner of the battle for the liberation of the working class from slavery and exploitation, religion is the ideology used to justify and to perpetuate slavery and exploitation."<sup>22</sup>

The efforts of the communist state to displace the church in the training of youth have led to a protracted contest over the so-called *Jugendweihe*, or youth dedication ceremony, which was introduced in 1954. The *Jugendweihe* seems to resemble the type of neo-pagan Germanic ritual which Hitler introduced in Germany and is intended to replace the traditional church confirmation. In place of the religious instruction which normally precedes confirmation, young people in East Germany receive lectures in Marxist-materialistic philosophy. Communist instructors enlighten the young people regarding the historical struggle between the new scientific, progressive faith of Marxism and the superstitious and reactionary ideas which may be found in the teachings of the church.<sup>23</sup> Despite the fact that the entire school system of East Germany could be utilized for the propagation of this atheistic material, the number of young people who take part in the final ceremony and pledge themselves to these ideas has been extremely small. The main reason for this is probably that the protestant church countered this challenge by the communist state with a categorical statement that no one who had participated in the *Jugendweihe* could be confirmed. Since confirmation is the essential step toward church membership in Germany, this automatically means exclusion from all church sacraments including marriage, baptism and burial. The extent of the government's defeat in this question may be indicated by the fact that in 1956, despite communist indoctrination in schools, pressure on

<sup>21</sup>Van Voorst, *op. cit.*, p. 96.

<sup>22</sup>Quoted in *Ein Dokument antireligiöser Propaganda aus der Sowjetunion* published by the Bundesministerium fuer gesamtdeutsche Fragen, Bonn 1954, p. 5.

<sup>23</sup>*Kirchliches Jahrbuch*, Vol. 83 (1956), p. 117. A good discussion of the *Jugendweihe* will also be found in the otherwise superficial article by Stanley High "Red Germany's Losing War Against the Church," *Reader's Digest*, October 1957, pp. 198-201.

teachers, parents and children, some 90% of all young people of confirmation age were confirmed. At the same time, only 3.7% had to be excluded from confirmation because they had participated in the youth dedication.<sup>24</sup> According to the latest report, the number of those that had to be excluded in 1957 was even smaller.<sup>25</sup>

Nonetheless, as the Protestant Church attempts to carry out its religious program in the hostile atmosphere of a communist state, it is continually faced by new problems. Thus, in the beginning of 1955, the government launched a concentrated attack on the *Bahnhofsmissionen* (missionary activity in railway stations). Missionaries were arrested on the charge that for several years the *Bahnhofsmissionen* had served as espionage centers for the West and that they had collected and transmitted information on train and troop movements as well as on political and economic subjects. Since the charges could not be proven, the arrested church workers were eventually released. However, the government-controlled railway company terminated leases on rooms occupied by the *Bahnhofsmissionen* in the various train stations and thus forced the church to discontinue this aspect of its program.<sup>26</sup> Likewise, restrictions have been placed on the number of services which may be held in hospitals, old age homes, and other state-controlled institutions, including prisons.

In February 1956, the communists delivered one of the most subtle and telling blows against the financial basis of the Protestant Church when the communist Minister of Justice announced that the government would no longer assist in the forcible collection of church taxes.<sup>27</sup> This simply means that the state no longer cares whether or not citizens pay church taxes which are normally collected by the state and turned over to the church. The result has been a 40% decrease in the amounts the church has received from the state. Although congregations have responded generously to the appeal for greater freewill offerings, in Berlin alone the total church income for 1956 had dropped by several million marks.<sup>28</sup> The lowered income has necessitated the curtailment of many church activities and has put a virtual halt to all new construction and even repair of churches.

For four hundred years, the church required few financial sacrifices from its members. It was taken for granted that whatever was needed would be provided by the authorities. It would perhaps be unreasonable

<sup>24</sup>"Tätigkeitsbericht der Evangelischen Kirche in Deutschland" (March 1957), Kirchenkanzlei, Berliner Stelle, p. 2.

<sup>25</sup>*Christian Century*, Feb. 19, 1958, p. 232.

<sup>26</sup>*Kirchliches Jahrbuch*, Vol. 83 (1956), pp. 144-149.

<sup>27</sup>*Ibid.*, p. 191.

<sup>28</sup>*Evangelische Welt*, Dec. 1, 1957, pp. 698-700.

therefore to expect this attitude to change overnight.<sup>29</sup> In any case for the present, congregations in East Germany are inclined to look to their sister churches in West Germany for financial assistance.<sup>30</sup> Such aid as the protestant church in East Germany may receive from the outside is of relatively little value, however, since funds from the West have to be exchanged at the artificial ratio of 1 to 1 (instead of the more realistic rate of 1 to 5). And even the transfer of legitimately obtained East Germany currency is a complicated and dangerous undertaking. The recent arrest of two prominent churchmen from Saxony,<sup>31</sup> who were charged with attempting the illegal transfer of 400,000 East Marks indicates that the communists are now trying to reduce the flow of money from the West into the East German Church.

Nonetheless, despite the obvious difficulties which the Protestant Church has had to face in recent years in East Germany, it does not appear that the Communists desire the total destruction of the church in their zone. On the contrary, their tactics suggest that they hope that sooner or later the church may prove to be an important ally in the struggle for the neutralization of a unified Germany. This hope is probably the explanation why in the summer of 1956, shortly before the West German election in which the questions of rearmament and military draft were hotly debated, the communists permitted some 23,000 protestants from East Germany to attend the all-German Church Rally held in Frankfurt. Of course, included among these visitors from the East Zone were also a number of communists and fellow travelers. There were a few "progressive" pastors as well as a number of communist dignitaries from East Germany and churchmen from other satellite states.<sup>32</sup> The most distinguished of these was Dr. Otto Nuschke, the Deputy Prime Minister of the German Democratic Republic. It might seem surprising that Dr. Nuschke accepted the invitation to appear in Frankfurt. Yet, his interest in church affairs seems consistent with recent developments in Russia and in Poland where an obvious change in the state's attitude toward the church could be observed during the past year.<sup>33</sup> Speaking on this subject to the Communist Party Congress held in Weimar a month later, Dr. Nuschke pointed to the need of establishing a new relationship between church and state in the German Democratic Republic. He said that to

<sup>29</sup>Mimeographed report by the chairman of the Executive Council of the EKD, (Bishop Dibelius), dated 3-8 March 1957, p. 15.

<sup>30</sup>"Tätigkeitsbericht", *op. cit.*, p. 4.

<sup>31</sup>Mimeographed report to the Synod for the period May, 1955 to December 1, 1957, p. 18; also *Evangelische Welt*, Nov. 1, 1957, p. 633.

<sup>32</sup>Arianna Giachi, "Als Christen und als Deutsche," *Gegenwart*, Vol. 11, August 25, 1956, pp. 529-531.

<sup>33</sup>Karl Hartmann, "Ueber die Verstaendigung zwischen Kirche und Staat in Polen," *Aussenpolitik*, Vol. 8, September 1957, pp. 571-583; also Sidney D. Bailey "The Religious Boom in Russia" *Christian Century*, March 12, 1958, pp. 304-306.

make this possible protestants would have to accept the finality of socialism. They would have to rid themselves of remnants of nationalistic thinking and to reappraise the relationship of their church with the East. Most importantly, they would have to renounce all ideological claims stemming from the age of Constantine in which originated a concept of a union between throne and altar, between cross and sword.<sup>34</sup> Dr. Nuschke's remarks may well be taken as an indication that the final objective of the East German government is not to destroy the protestant church but rather to reduce it to the same status which the Greek Orthodox church occupies in Russia.<sup>35</sup>

Protestant leaders in East Germany are well aware of the position which the communist government would like to assign to their church but, although the struggle continues unabated, they are confident that their churches will continue to be more than museums. The main reason for this confidence is that through its continuing struggle against the all-powerful communist state, the Church has gained new vitality. Pressure of anti-religious propaganda and the material advantages of professing conversion to Marxism are so great that most people to whom church membership was only an outward form have withdrawn from the church. To those who remain within the church the external pressure and the discrimination to which they may be exposed provide a very real testing ground for their Christian convictions. In this respect, the newly emerging congregations resemble the "confessional churches" of the Nazi period. There the similarity ends, however, for under Hitler the leaders of the church did not question the right of the state to direct church affairs. The developments of the past fourteen years in East Germany, on the other hand, have shown that out of the decaying form of the old state church, which was indeed little more than a servant of the German government, there are now emerging new Christian community churches, which are maintained by active congregations and which will not have to look to the state for financial support.<sup>36</sup>

Beyond this revival of the New Testament spirit there are several practical alternatives which the United Protestant Church in Germany faces. The most noticeable of these is the growing tendency to look for a closer understanding between Protestantism and the Russian Orthodox Church. The most outspoken exponent of this idea is Pastor Niemoeller, who also stands for the second major tendency to be found in present-day Germany. Niemoeller and many other church leaders feel that, while as Christians they must be obedient to the state, they cannot become partisans

<sup>34</sup>Quoted in *Kirchliches Jahrbuch*, Vol. 83 (1956), pp. 170-174.

<sup>35</sup>Shuster, *op. cit.*, p. 20.

<sup>36</sup>Berg, *op. cit.*, p. 49.

in the cold war.<sup>37</sup> They are therefore as firmly opposed to the rearmament of West Germany as they are to the anti-religious policies in the East.

An assessment of the impact of the communist rule on the Protestant church in East Germany, must, by necessity, be tentative at this time. It would seem, however, that its most significant effect has been to strengthen the spiritual life of the church. While Protestants on both sides of the Iron Curtain are more determined than ever that the Church must not become an instrument of any political power block, be it Eastern or Western,<sup>38</sup> they are convinced that co-existence is possible. They believe that the first step in the relaxation of the present East-West tension must be the re-unification and neutralization of Germany. They also know that, as the only remaining all-German institution, a rededicated and united Protestant Church is in a unique position to work towards that goal. German Protestants are convinced therefore, that their Church can and will make a significant contribution to the peaceful solution of the present crisis by providing the basis for a real understanding between the Western Powers and the Soviet Union.

<sup>37</sup>Johannes Hamel, "Christ in der DDR" *Unterwegs*, Vol. 2, Berlin 1957, pages 27 and 48; also Robert Wuliger "Pastor Niemoller States his Case," *Christian Century*, January 29, 1958, pp. 132-133.

<sup>38</sup>*Evangelische Welt*, Dec. 16, 1957, "Der Christ als Staatsbuerger in der DDR" (Synod Statement), p. 722.

## PRAISE AND MUSIC IN THE QUMRAN COMMUNITY

A Study of Terminology in the Published Texts from the Qumran Caves

SYLVIO J. SCORZA

The Essene group which had withdrawn from the remainder of the Jewish nation to the shores of the Dead Sea looked upon themselves as "God's elect, not only as members of the chosen people but also individually as sons of light, the men of God's lot."<sup>1</sup> They believed that Jewish leaders who were successors of the "wicked priest" in the control of the temple at Jerusalem were apostates from the true faith.<sup>2</sup> However, the isolated community did not set up a rival center of sacrifice in the wilderness, even though, unlike the synagogues throughout the Roman world, they were cut off religiously, psychologically and politically from Jerusalem.

Without sacrifice and other temple ritual they nevertheless maintained their priesthood, the "sons of Aaron," and a spiritual form of worship. The "spiritualizing tendency" is especially evident "in the notion of the community as the spiritual Temple [1QS 8:1ff], in the emphasis placed on true repentance and the living of a perfect life as necessary for obtaining forgiveness for sins [1QS 3:4ff, 8:3f, 9:5], and in the preference given to prayer and thanksgiving over sacrificial rites [1QS 9:4f, 10:6ff]."<sup>3</sup> To this they added continuous meditation in the Scriptures, to the extent that their thoughts and words were infused with the content and terminology of the Old Testament.

This study will attempt to give a picture of the spiritual worship at Qumran in terms of praise and music. The major roots for expressing praise in the Hebrew of the Old Testament are *hll*, *ydh*, *zmr*, and *sbh*. The word *brk*, "to bless," when it has God as its object, also expresses praise.

The root *hll* is used as a verb 15 times and in the nominal form *tehillah* four times in non-biblical Qumran material.<sup>4</sup> Of these, seven of

<sup>1</sup>Millar Burrows, *The Dead Sea Scrolls* (New York: The Viking Press, 1955) p. 272.

<sup>2</sup>See 1QpHab, Column 12.

<sup>3</sup>P. Wernberg-Moller, *The Manual of Discipline* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957) p. 14.

<sup>4</sup>The frequency counts are derived from my *Analytical Concordance of the Published Non-Biblical Documents from Qumran Cave One*, not yet published.

the verbal forms are in the Po'al and Hithpola stems which relate to foolishness or madness, and so are not pertinent.<sup>5</sup> The other twelve references, all forms built on the Pi'el stem except one Pu'al, express praise to God or his name, six in 1QH (the collection of psalms, 1:30; 3:23; 11:23, 24; 12:3; fragment 8.) two in the hymn at the close of 1QS, (10:8, 17), three in 1QM, (4:14, 14:2, 12) and the remaining one in the story of Abraham in the Aramaic Genesis Apocryphon (21:2). 1QM 4:14 speaks of inscribing the phrase, *tellibat 'el*, "the praise of God," along with similar phrases on victory banners, and 1QM 14:2 uses *tebillat* in its technical meaning of "psalm" in the phrase *tebillat hammasub*, "the psalm of returning," i.e., from battle. The phrase, *halil tebillat*, in 1QH 11:23 will be discussed later in this article. Since the Qumran scribes tended to avoid the name Yahweh and its shortened form Yah except in Biblical texts and quotations, there is no occurrence of the well-known *Hallelu-jah*. The praise of God is made parallel in the poetic portions to the telling of God's attributes, notably his glory and his righteousness.

The 25 occurrences of words from the root *ydb* are primarily, if not exclusively, verbal. The plural noun, *hodot*, used five times, may be taken as an infinitive, but its use in the list of appellations on victory banners, all the rest of which are undoubtedly nouns (1QM 4:14), argues against it. In one instance (1QH 12:4) praise is mentioned with prayer. The psalms in 1QH usually begin with the phrase *'odekab 'adonay*, "I thank thee, O Lord," (2:20, 31; 3:19, 37; 4:5; 5:20; 7:6, 26; 8:4) or *'odekab 'eli*, "I thank thee, my God," (11:3, 15). The psalmist follows with his reason for thanksgiving, usually stressing an experience of deliverance by God. Two participial forms (1QH 7:14 and 1QS 1:24) are by the contexts seen to be references to confessions of human frailty and sin. The infinitive in 1QS 11:15 is closer to praise, "to confess to God his righteousness." Parallel to the use of *bll* in the Genesis Apocryphon passage (21:2, 3) Abraham is also said to thank, *ydb*, and bless, *brk*, God. All the stories in these texts are put in the first person. One of the fragmentary texts, 1Q34bis, is thought to be a liturgical formula.<sup>6</sup> The phrase, *we-anu nodab lesemkab le'olam*, "and we will praise thy name forever," supports this view. As in the canonical psalter, both the mouth and the heart express thanksgiving to God (1QH 11:4; 7:14; 1QS 10:23).

In all three of its occurrences the root *zmr* is a Qal first person singular verb followed by the preposition *b-*. It means "to sing, play an instrument." Both meanings can be illustrated, since in 1QH 11:23 the object

<sup>5</sup>Some lexicons regard these forms as from another root *bll*.

<sup>6</sup>D. Barthélemy and J. T. Milik, *Qumran Cave I* (Oxford: Clarendon Press, 1955) pp. 136, 152.



of the preposition is the *kinnor*, a portable stringed instrument, in all likelihood a lyre, and in 1QS 10:9 there are "lips" in the immediate context. Playing the lyre is also a means of praising God in Pss. 71:22 and 98:5.

The biblical root *sbh*, used eight times as a verb in the Old Testament, is the basis of the noun *tisbubab*, used in 1QM 4:8 on the tribal victory banner as *tisbubab 'el*, "the laud of God." The comparable noun in the Targums is *tusbabab*. The root is considered an Aramaism in Hebrew and occurs several times in the Aramaic section of Daniel, but the above reference is the only one in either the Hebrew or Aramaic texts at Qumran.

Among the many times *brk* takes a personal object in its total of 36 instances as an active verb, the references to God and men are about evenly divided. In two passages bread and wine are blessed.<sup>7</sup> In its passive form, *baruk* (*barik* in Aramaic), all except two of the 17 blessings are directed toward God. *Baruk 'atta' 'adonay*, "blessed art thou, O Lord," and *baruk 'atta' 'el*, "blessed art thou, O God," are alternate forms to *'odekab 'adonay* for the introduction of new psalms. In fact, one of the psalms (1QH 5:20ff) has the latter deleted by dots in favor of the former. One of the texts published by Barthélemy and Milik, 1QSB, concerns the benedictions of the leaders and various groups within the community. It appears to be based on the Aaronic benediction of Numbers 6:24-26. The editors consider it an original part of 1QS. In the Aramaic Genesis Apocryphon (22:15-16) both Abraham and his God are blessed by Melchizedek. Biblical quotations in 1Q16 8:1-2 (from Ps. 68:26-27) and in 4QP37 (bottom of fragment A, column 2) account for three times the forms of *brk* appear in the texts under consideration. The noun *berakah* is used 14 times in the sense of a blessing from God.

It is apparent from the study thus far that except for the introduction of two or three different forms the vocabulary of praise at Qumran is derived directly from the Old Testament. It is in this part of worship that there is the most continuity from the early days through Babylonian, Persian, Greek and Roman domination to the spiritual worship of the New Testament. It is precisely among the groups in which temple ritual has been superseded by the worship of the penitent heart in solitude or in a harmonious community that the praise of God assumes its proper place of prominence.

To enrich the terms of praise, as well as its expression, the Qumran texts bring in musical terminology. The root *zmr*, with its musical connotations, has already been discussed. A similar verb is *ranan*, used five times, and its nominal derivative, *rinnab*, used ten times in the texts. This is the verb "to sing," and the singing was for all (1QM 14:2) and in

<sup>7</sup>1QS 6:5; 1QSa 2:19.



chorus, *yabad* (1QS 10:17; 1QH 3:23; 11:14, 26). As in the hopeful passages of the prophets, even the mouth of the dumb was to join in the joyful song to God (1QM 14:6). Persons skilled in music, *yd'ym*, on the other hand, were the backbone of the community singers. This may not have been the case in one fragmentary reference (fragment 23 of 1QH), which has the phrase, *behamon rinnab*, "in a tumult of song." The verb is parallel to *hll* (1QS 10:17) and *brk* (1QS 10:14). The order of the banners in 1QM provided for banners of thousands, hundreds, fifties and tens. For the larger divisions the mottoes were quite war-like, but the inscription upon the banner of the tens was to be "Songs of God on a ten-stringed harp," (4:4). Each group of ten soldiers, harmoniously functioning together, would be a praise to the God whom they represented. In a later passage of the same text (12:12ff), the victorious people of God were addressed as Zion and Jerusalem and called up to shine forth (*yp'* in Hiph'il) and cry out (*srh*) their songs. A liturgical fragment similar to the psalms of ascent, 1Q30, pictured the singers as before God. The combination, *qol rinnab*, "sound of song," is used twice (1QM 12:15; 1QH 11:26).

Instrumental music was played on stringed instruments, the *kinnor* and *nebel*; wind instruments, the *balil* and *sopar* and *hasosrah*; and at least one percussion instrument, the *top*.

The lyre (*kinnor*) is mentioned four times, twice in joy (1QS 10:9; 1QH 11:23), once in sorrow (1QH 11:22) and once in strife (1QH 5:30). The genitive construction, *kinnor nebeli*, occurs in the first reference. Although it is a metaphor, it would seem to indicate that there was some confusion of the two instruments. In the second of the four references the lyre and harp are used in a parallel way. The sorrowful passage associates the lyre with *qinab* (lament) and *anabab* (groaning). The final usage is parallel to *neginot*, a musical term still in doubt but referring probably to string music of some sort.<sup>8</sup> The word *nebel*, then, is used three times, twice with *kinnor*, and the third time as *nebel 'asor*, the "ten-stringed harp" mentioned on the ten-man banner. These were versatile, popular instruments, capable of expressing many moods, including that of praise to God.

The pipe or flute, *balil*, is mentioned only twice. With a *balil tehillab* (1QH 11:23) the psalmist promised an unending flow of musical praise to his deliverer. The other usage is called metaphorical in the commentary of Wernberg-Moller, *balil sepatay*, "the flute of my lips," representing "my voice." The verb is *ns'*, commonly used with "voice," but not at all

<sup>8</sup>Francis Brown, S. R. Driver and Chas. A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1952) p. 618.

impossible with an actual flute, if the phrase may be understood as "the flute at my lips."

The wind instruments of battle were blown primarily by priests and Levites. Therefore the sound was directed not only to the warriors as messages from their commanders, but as messages from their God and as preludes to the shouts of battle and of victory. The trumpet blasts and shouts of warriors were also tributes to the mighty God who led in the battle and brought about the victory. The *sopar*, ram's horn, and *basosrab*, trumpet or clarion, are used respectively five and 45 times. They are always used in the plural, as with the seven *soparot hayyobel*, "rams' horns," in 1QM 7:14. All the occurrences are in the one text, 1QM. The *basosrab* was a long metal trumpet flared at the end. The verbs customarily used to express the sounding of the trumpets are *rw'* (16 times) and *lq'* (also 16 times). A noun *teru'ah* (used in 15 places), from the former, indicated the blast or signal. The signals differed from a single note, *qol 'ebad* (8:9), to the *qol mrd* (8:5), the *qol bad tarud* (8:12), and the *qol nuh wesamuk* (8:7). The meaning of the signals included assembly, beginning and/or slaughter (*bllym*), ambush, pursuit, recall, meeting of the officers, meeting of the congregation, enrollment, camping, advance, formation of battle-lines, regrouping, return, and memorial (the forerunner of our "taps"?).

Such an idealized battle-plan would indicate either a theoretical future warfare, or a past war no longer fresh in the memory. The list of opponents are the traditional enemies of Israel. The use of the *basosrab* also indicates a dependence on the Pentateuch, which a specific quotation from Numbers 10:9 in 1QM 10:7 confirms. Therefore, the plan as a whole combines a confidence in the God who gave victory to Moses and Joshua with a masked instigation to battle against current enemies.

A final instrument is the percussive *top*, whose only mention is in a quotation fragmentarily preserved from Ps. 68:26 in 1QpPs68 (1Q16), in which the female percussionists (*'almot topepot*) join in blessing God.

There was no secular music at Qumran. Both sorrow and joy were seen in the perspective of God's favor. Strife and warfare were primarily religious in character and for the purpose of glorifying God. Such God-centered thinking made the praise of God not the hollow mockery it was in other segments of the Jewish life. It prepared its adherents for the coming of God in Christ Jesus into the life of their day.

## THE MEANING OF BLOOD IN THE OLD TESTAMENT

DAVID MACK

Basic to the revealed message as found in both the Old and New Testaments is the truth of redemption by blood. It is the essential prophetic message of the dealings of God with his chosen people, the source of their hope and the essential message of the good tidings of the Gospel and the source of faith and supernatural life in the new and eternal testament. There is no single scriptural idea, from Genesis to Revelation, more constantly and more prominently kept in view, than that expressed by the words "the blood." This paper will deal with the meaning of blood in the Old Testament, something which is of great importance to the student of Scripture, for by understanding the Old Testament sacrifices and blood rituals one comes to a more complete comprehension of the sacrifice of Christ. Before we can understand the Old Testament sacrifices we must first gain an understanding of the significance which was attached to blood by the Hebrew mind.

As we enter upon the subject of blood in the Old Testament we recognise the fact that there are two diverging views concerning its meaning. On the one hand there are men like C. H. Dodd, B. F. Westcott, W. Sanday, A. C. Headlam, H. Bushnell, and Vincent Taylor who have maintained that the blood signified life and the shedding of blood the pouring out and liberating of the life. On the other hand there are such notables as J. Moffatt, J. Denney, A. Robinson, F. J. Taylor, and L. Morris who claim that the shedding of blood did not signify the releasing of the life of a sacrificial animal but rather, signified the violent death of it.

### THE BLOOD AS LIFE

Those who see in the word blood essentially the idea of life use as a basis for their view such passages as Lev. 17:11, 14: "For the life of the flesh is in the blood. . . The blood of it is the life thereof," and Gen. 9:4 and Deut. 12:23 which say just about the same thing. Certainly, as we look at these verses we would have to agree that the meaning here *is* that in blood is the basis of life for the flesh. It is the blood which flows through the body supplying food and oxygen to it, and when that blood is taken away life ends. Definitely do the Scriptures teach that the "life is in the blood," and the expression is more than a human convention,

more than a metaphorical form of speech. On this point all the teaching of our science of biology and medicine agree. A recent movie produced by the Moody Bible Institute, "Red River of Life," does a wonderful service in presenting, in a way that laymen can understand, the fact that in the blood is the basis of life.

There is a great body of evidence in the Old Testament that blood was closely connected with life in the Hebrew mind. The men mentioned do not stop here, however. They go on to say that when blood was shed in the Old Testament the life did not end but was active and preserved beyond death. *This* is the thing that has brought division to the study of the meaning of blood in the Bible.

Bishop Westcott is primarily responsible for the popularity which this view holds in modern theology. When writing of the Old Testament sacrificial system he stated:

By the outpouring of the blood the life which was in it was not destroyed, though it was separated from the organism which it had before quickened. . . . Thus two distinct ideas were included in the sacrifice of a victim, the death of the victim by the shedding of its blood, and the liberation, so to speak, of the principle of life by which it had been animated, so that this life became available for another end.<sup>1</sup>

Further along in the same discussion he states that "the blood always includes the thought of the life preserved and active beyond death." Thus Sanday and Headlam, in their *Commentary on Romans*, can say:

The idea of Vicarious Suffering is not the whole and not perhaps the culminating point in the conception of Sacrifice, for Dr. Westcott seems to have sufficiently shown that the center of the symbolism of Sacrifice lies not in the death of the victim but in the offering of its life.<sup>2</sup>

Another exponent of this theory, the one who is making the greatest impression today, is Vincent Taylor, a prominent Wesleyan Methodist in England, who, in his book, *Jesus and His Sacrifice*, has the following to say about blood in the Old Testament:

. . . destruction (of the victim) is not the primary intention. The victim is slain in order that its life, in the form of blood, may be released, and its flesh burnt in order that it may be transformed or etheralized; and in both cases the aim is to make it possible for life to be presented as an offering to the Deity. More and more students of comparative religion, and of the Old Testament worship in particular, are insisting that the bestowal of life is the fundamental idea in sacrificial worship.<sup>3</sup>

In this view the slaughter of the animal is necessary, but only because there is no other way of obtaining the blood, the life, or the death of

<sup>1</sup>B. F. Westcott, *The Epistles of St. John* (London: MacMillan and Co., 1902) p. 34.

<sup>2</sup>W. Sanday and A. C. Headlam, *I.C.C. Epistle to the Romans* (Edinburgh: T. & T. Clark, 5th. ed., 1902) p. 93.

<sup>3</sup>Vincent Taylor, *Jesus and His Sacrifice* (London: MacMillan and Co., 1939) p. 54.

the victim plays no real part in the sacrifice. There is a great deal of objection, justified objection, which has been raised against this view.

#### THE BLOOD AS DEATH

It is a serious thing to set oneself against the scholarship that is represented in the above view, but a great many scholars have, among them some theologians of real consequence. James Denney refused to agree with Westcott's conclusions, and even though his work was with the idea in the New Testament, it has bearing on our study because of the carry-over of the blood concept into the work of Christ. In his book, *The Death of Christ*, he states: "It is by no means necessary . . . that we should adopt the strange caprice which fascinated Westcott."<sup>4</sup>

J. Armitage Robinson, in his commentary on Ephesians, has the following to say concerning the Hebrew conception of blood:

To the Jewish mind 'blood' was not merely—nor even chiefly—the life-current flowing in the veins of the living: it was especially the life poured out in death; and yet more particularly in its religious aspect it was the symbol of sacrificial death.<sup>5</sup>

These men maintained that the Bible presents life as the creation of God, who alone has the source of life, and that man has no right to shed blood and to take life (Gen. 9:6), for if he does he will be held accountable to God. Thus the blood of a man after he is dead *may* have profound meaning, but *not* through any activity of the life released, but because of the *significance* of the life which has been taken. Thus it is when Cain killed Abel that the "blood crieth . . . from the ground" (Gen. 4:10), not that blood can talk, but it is an expression describing the meaning of a violent death and is typical of what F. J. Taylor calls the "realistic imagery of Hebrew speech."<sup>6</sup> Animal life, also, belonged to God, and could be taken only by Divine permission.

The main contention that this view has over against the other is that they speak of the blood as indicating life *in distinction from* death. Leon Morris, an Australian theologian, points out that there are dozens of places in the O.T. where the word blood is used figuratively, such as—"arrows drunk with blood," "innocent blood," and "put the blood of war upon his girdle" (Dt. 32:42; 19:10; I Ki. 2:5). Such examples, he says, "could be multiplied, and in the face of them it is difficult to insist that passages like Lev. 17:11 mean that life is literally in the blood."<sup>7</sup> F. J.

<sup>4</sup>James Denney, *The Death of Christ* (London: Hodder and Stoughton, 1902) p. 196.

<sup>5</sup>J. Armitage Robinson, *St. Paul's Epistle to the Ephesians* (London: MacMillan and Co., 1903) p. 29.

<sup>6</sup>F. J. Taylor, "Blood," *A Theological Wordbook of the Bible* (New York: MacMillan and Co., 1957) p. 34.

<sup>7</sup>Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956) p. 111.

Taylor, in *A Theological Wordbook of the Bible*, adds his voice to the support of the "death" view. He says, concerning the views of Westcott:

It is hardly likely that blood could signify life released, for early Hebrew thought had no adequate conception of a spiritual survival after death. (Very significant) The concrete reality of human flesh-and-blood existence was the foundation of Hebrew thinking about human personality; so that blood was frequently used as a word-symbol for death as the end of life.<sup>8</sup>

Thus we can see a real division in the way that men have dealt with the meaning of blood in the Scriptures. Let us re-examine some of the uses of this word in the Old Testament and try to reach a conclusion that takes advantage of both views.

#### SCRIPTURAL EVIDENCE

The Hebrew word *dam* has a further significance than that it merely stands for the fluid which circulates through a living being. Consider the story of Joseph's brothers selling him into slavery and then dipping his coat in blood and bringing it to their father (Gen. 37:31-33). What was Jacob's first reaction? The first thought that came to his mind was that Joseph had met an untimely end. The spilled blood brought the idea of death, violent death, naturally to his mind. When an excessive amount of blood leaves the body, life ends. Even the three passages that state that the "blood is the life," when examined in their context, show that by letting the blood flow the very life of the body is ended, and the blood is that life which is ended, not released for further activity.

To conceal a man's blood was to hide his death (Gen. 37:26); to take innocent blood was to commit murder; to kill was a sin against innocent blood (I Sam. 19:5). We can see here again that the word blood carries with it the idea of bodily existence terminated by death, frequently violent death.

Jer. 46 speaks of the destruction of Egypt and other enemies of Israel as a sacrifice to God. "And the sword shall devour and be satiate, and shall drink its fill of their blood; for the Lord Jehovah of hosts, hath a sacrifice in the north country" (v. 10 ARV). If the essence, as Morris says, "is the presentation of life before God such passages are completely inexplicable, and they only receive adequate explanation when we hold that sacrifice is inherently the destruction of the victims."<sup>9</sup>

In the original Passover (Ex. 12) there was the use of blood that should be carefully studied. There is no mention of blood here as the means of atonement for sin but it does act as a means for averting destruction. "And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there

<sup>8</sup>F. J. Taylor, p. 33.

<sup>9</sup>*Op cit.*, p. 116.

shall no plague be upon you to destroy you, when I smite the land of Egypt" (v. 13). If we think here of the splashing of the blood upon the lintels as that of life being presented to anyone we run into real difficulty. The obvious meaning here is that a death has taken place, and this death *substitutes for the death of the firstborn*. This is where a man like Vincent Taylor falls short. The sacrifices in the Old Testament were given, looking forward to that one great Sacrifice, when Christ's death should be in our place, the "just for the unjust." The lives of sinners lay under forfeit of death, the shedding of the blood of sacrifices gave release and cleansing to the sinner.

Perhaps it would not be out of place to say here that the word blood is used 203 times in the O.T. in connection with violent deaths, 7 times connecting life with blood, 17 times concerning the eating of meat with blood, 103 times in connection with sacrifice, and 32 times with other uses.<sup>10</sup> Although we must realize that figures such as these can never tell the story, yet they do help to point out that in the O.T. *dam* most often means violent death. Blood then, to the Hebrew mind, probably meant life, but when spilled, meant life given up in death, the death of the sacrificial animals being vicarious in a sense, even as Christ's death was vicarious in reality.

A. B. Davidson points out that in earlier O.T. times the blood sacrifice perhaps had the idea of giving the life of a creature to God in sacrifice to placate him, but that in later times he feels that the death of the creature was in the nature of a penalty, by the exaction of which the righteousness of Jehovah was satisfied.<sup>11</sup>

#### SUMMARY

As regards the physical life of man we are compelled to say that the "life of all flesh is the blood thereof," but it is *only* the physical life that is alluded to here. There is nothing mystical about blood. It has nothing to do with a person's personality. If all a man's blood were drained out and another's blood sent coursing through his veins he would still be the same man; there would be no change in his personality. Blood is that marvelous fluid that keeps our bodies fed and functioning; it keeps us alive. The life that it maintains is precious in the sight of God. Westcott, Sanday and Headlam, and others, have done no real injustice when they maintain that a life is presented to God in sacrifice. The climax of a sacrifice did not come when the animal was slaughtered, but when its blood was placed upon the altar. They would not insist that the death of the animal had no significance, for they say that the death, as a symbol of the penalty for sin, was a vital part of the sacrifice. Their view has

<sup>10</sup>*Idem*, pp. 108-109.

<sup>11</sup>*Old Testament Theology* (New York: Chas. Scribner's Sons, 1952) p. 355.



been corrupted and changed greatly by a man like Vincent Taylor, who makes the death of the animal of no consequence except that the blood might be obtained. We must not read his view back into that of men like Westcott, Sanday and Headlam. A. M. Stibbs, in his monograph—"The Meaning of the Word 'Blood' in Scripture" (1954) does a fine job of setting forth the biblical position, and completely destroys Taylor's argument.

A good statement of the "life" view may be read in the *Journal of Theological Studies* (October, 1953) by Lindsay Dewar entitled "The Biblical Use of the Term 'Blood'." He takes his ideas from a book by S. C. Gayford called *Sacrifice and Priesthood* (1924) which he calls the fullest exposition of the biblical use of blood.

Probably the antithesis between death and life in blood-theology is a false one. Both ideas are essential to a right understanding of the biblical idea of sacrifice. The animal is killed to pay the penalty due from the sacrificer, and then, in symbolism, this life thus surrendered up in death is offered to God. Probably the latter was to stress the fact that what God desired was not the blood of bulls and goats but the surrendering of the will to him.

In conclusion let us say the blood in the O.T. must, in the end, be seen as basically denoting violent death, but let us not forget that it means something *more* than that. We can learn a great deal from the "life" view, even though we must finally reject it as being unsatisfactory.

## CAMPUS HIGHLIGHTS

The seminary students, faculty, and visitors enjoyed an informative and stimulating series of lectures March 6 and 7. Dr. Leonard J. Trinterud of McCormick Theological Seminary, Chicago, presented three lectures on the theme of "The Idea of the Covenant in Puritan Thought." His lectures were studies of the Puritan idea of the covenant of works and its relation to their conception of vocation, of government, and of a philosophy of history. Dr. John Bright of Union Theological Seminary, Richmond, Virginia, spoke on the theme "The Authority of the Bible." He gave three lectures on the problem of authority, the authority of the Old Testament, and the way in which a correct biblical theology is a key to the authority of the Bible.

---

The area's spring conference of the Interseminary Movement was held on Western's campus March 21st. The delegates were from the eastern half of the Midwest region of the Interseminary Movement. 138 attended representing thirteen seminaries. Two worship services were held in the conference. The service of the morning was led by students of the Chicago Theological Seminary and the evening worship service was led by men from Garrett Biblical Institute. The Bethany Chapel Choir from Brethren and

Mennonite seminaries of Chicago sang at both services. The subject of the conference was Christian Baptism. Two addresses were presented during the day. The Rev. John Yoder spoke on "Christian Baptism: A Biblical Perspective." Mr. Yoder is a Mennonite and at present a candidate for doctorate in theology at the University of Basel. Dr. Arthur A. Vogel, professor of Apologetics and Dogmatic Theology, Nashotah House, spoke on "Christian Baptism: An Historical-Theological Perspective." Ten discussion groups met twice to talk over the thoughts presented by the speakers. After a banquet in the evening the speakers formed a panel answering questions from the delegates. The panel discussion was moderated by Dr. Elton Eenigenburg.

---

On the evening of March 14 the students and faculty of Western took some time out from their usual activities for their annual Stag Banquet. Ron Brown was chairman of the event and Gary Aiken master of ceremonies for the evening. The evening's program was made up of a skit from each class and the faculty. Everyone was well provided with food, fun, and laughter.

---

The Goyim Missionary Fellow-

ship brought two special speakers to the campus. On January 7, the Rev. Ernest Cassutto of Passaic, New Jersey, spoke on the Jewish Mission work of the Board of Domestic Missions. On February 4, the Rev. Edward Tanis of Faith Reformed Church, Zeeland, Michigan, showed colored pictures from his recent tour of the foreign mission areas served by the Reformed Church in America.

---

The Western Seminary Men's Choir presented eight concerts in five states on its spring tour February 27 to March 4. The appearances were in Chicago, Illinois; Hollandale and Chandler, Minnesota; Sioux Falls, South Dakota; Little Rock, Orange City, and Waterloo, Iowa; and Hopkins, Michigan. The choir also visited Northwestern College in Orange City and sang for their morning chapel service. Thirty students went on the tour traveling via chartered bus. Arthur De Hoogh is the choir's director and Thomas Keizer and Mike Van Doornik the accompanists. The officers of the choir are Sam Hofman, president; Norman Schouten, vice president; Charles Kamp, secretary-treasurer; Peter Mondeel, business manager. Concerts in the local area are planned for the remainder of the school year.

---

The students and faculty of Western were invited to be the guests of the Board of Education at their

annual spring dinner April 8. The banquet was held at the Central Reformed Church of Grand Rapids, where the Board, under the leadership of Dr. Bernard J. Mulder, Executive Secretary, held its annual spring meeting. In the evening after the banquet, a public meeting was addressed by the Rev. Howard G. Hageman. The Western Seminary Men's Choir sang for part of the evening's program.

---

The Adelpic Society has featured a number of interesting speakers, who have presented their subjects in such a way as to have evoked a considerable amount of discussion on campus. Both the Board of Domestic and of Foreign Missions were given opportunities to address the student body of the seminary. Dr. Richard J. Vanden Berg represented the Board of Domestic Missions. Dr. Barnerd Luben and the Rev. John Buteyn spent an evening with the students answering questions which have arisen concerning the policies of the Board for the Christian World Mission which they represent.

Dr. Bastian Kruithof, professor of Bible and Philosophy at Hope College lectured on "The Christian and Modern Literature," a theme both relevant and fascinating. Dr. William Vander Lugt, Dean of Hope College, addressed the students, dealing with the subject, "A Philosophy of Christian Higher Education and the Liberal Arts." Dr. Ralph Blocksma, widely known

plastic surgeon and former missionary, shook the minds and hearts of many when he delivered his observations centered around the theme, "A Layman Looks at the Ministry." Dr. Duncan E. Littlefair, minister of the Fountain Street Baptist Church of Grand Rapids, presented his views on religion.

Plans for the future include

such men as Dr. Harry Boer, author of the highly controversial book, *That Mine House May Be Filled*; A Panel of Scientists from Midland, Michigan, who will discuss the subject, Science and Christianity; and the Stewardship Secretary of the R.C.A., the Rev. Howard Teusink.

## BOOK REVIEWS

*The Psalms for Today*, by Thomas Coates, St. Louis: Concordia Publishing House, 1957. Pp. 118. \$2.00.

*The Psalms for Today* makes a treasured addition to the devotional shelf of any man wishing to nourish his soul via this medium.

Dr. Coates has produced fifty-eight devotional stimulants that comment concisely and incisively on an equal number of priceless statements selected from the Book of Psalms. Ranging between three and four hundred words each, the meditations are as described above—devotional stimulants, spurring the reader on in his own spiritual calisthenics, rather than spoon-feeding his soul with pre-masticated pabulum. The presentation is such that one is inclined again and again to "tilt back the swivel chair" and give his mind free rein in further thought development—e.g., on Ps. 22:16, 18: "We cannot view that death on the cross with detached horror. For we are not mere spectators of that grim drama. We are participants in it. We, with all our smug respectability, with all our virtue, our piety, our pride—we, singly and together, are to blame for the crime of Calvary. We who would not harm the least of God's creatures, drove the nails . . . who would not touch a pair of dice, gambled . . . and, to compound our guilt, we are doing it still . . . every thoughtless word, every proud gesture, every impure thought, every selfish act—these are nothing less than nails that tear the Savior's flesh, rattling dice that flout His love."

The page of Contents introduces one to the originality and freshness of Dr. Coates who uses such titles as "The

Pelican and the Owl," "A Bottle in the Smoke," "It Seems Like a Dream," "A Bottle of Tears," "The Stars and the Scars," "The Nails and the Dice."

The author's meditations on faith that saves, hope that fills, resignation that prepares, prayer that enables, etc., bring a Scriptural message designed to search the heart, to inspire, to encourage, to comfort, and to assure readers in every walk of life. The product is not "sentimental"—yet stirs the heart and speaks God's language in view of man's plight.

The reader of this work is apt to conclude that Dr. Coates is a "man after the Psalmist's own heart," and in reading and rereading will be extremely grateful to this brother who is adept at beckoning us to high devotional experiences.

—JOHN BUSMAN

*Through the Pentateuch Chapter by Chapter*, by W. H. Griffith Thomas, Grand Rapids: Eerdmans Publishing Co., 1957. Pp. 191. \$3.00.

The material in this book originally appeared in a weekly magazine "The Christian." It was intended as a simple commentary which might be used as an aid in daily Bible reading. The author intended that his readers should get both a "bird's eye view" of the Bible by a short outline of whole books, and then a microscopic picture in the reading of the chapters.

In order to do this each book is introduced from the point of view of its place in the whole scheme of the Bible. Two or three outlines are presented from different points of view, as for example literary and theological. With this in mind, the reader may move

through the chapters making use of the explanatory notes on various verses. Since this was written as a devotional aid, each chapter is followed by a short paragraph for personal meditation. In many of the notes and meditations there are practical suggestions for Christian living. The author follows this excellent advice: "Devotion cannot make up for disobedience" (p. 59).

There is something valuable about this type of Bible reading. An overall picture of the Bible or its individual books is practically unknown to most Christians. The minister, who casually mentions an Old Testament narrative by name in order that he may use it for an example, will probably lose seventy-five percent of his audience. A systematic reading, with a constant eye to the whole of Scripture, could be very valuable.

This book is very simply written. But it breathes an atmosphere in which the author seeks to instruct his readers, that through a deeper understanding of the Word, we may hear God speaking to us, and having heard, we are called to obedience.

— LAMBERT J. PONSTEIN

*Which Books Belong in the Bible? A Study of the Canon*, by Floyd V. Filson, Philadelphia: Westminster Press, 1957. Pp. 174. \$3.00.

"I was rather disappointed. Not much was new," said a fellow-student of mine at Princeton Theological Seminary after Dr. Filson's first lecture as the 1956 L.P. Stone Lecturer. The merit of these now published lectures on the canon lies not in the novelty of recently discovered facts, for which that student had sought in vain, but in the sound reasoning and clarity of exposition with which the Dean and Professor of New Testament Literature and History of McCormick Theological Seminary has treated his subject.

It is a subject of current interest for

several reasons, as given in the introductory chapter. Toward the end of last year the publication of the Revised Standard Version of the Apocrypha was announced. Professor Filson is a member of the committee which made that revision. The question of the authority of the books of the Apocrypha will be raised by the readers of the new version. Also, with the promulgation of the new dogma of the assumption of Mary the Roman Catholic Church is revealing once more that the Bible is not taken as its sole basis of faith and practice or even as the primary authority. The Protestant must take a stand against the subjugation of biblical authority to that of tradition and the "mother church."

The canon, in the view of the author (p. 16), "contains the writings given to the Church by the working of God. It presents his word, his gospel, his claim, and his promise." The way is prepared for a clear-cut attitude toward the canon by the investigation of sets of extreme views. Neither indifference nor overzealous Biblicism, neither legalism nor contempt for the written word provides the proper approach to God's word. Those who view it as outgrown err as much as the ones who regard it as a textbook of science. It cannot be described as either divine dictation or a human product.

Dr. Filson makes a strong case for the retention of the Old Testament as a basic part of Christian Scripture, for it "reveals God's working and purpose in history, and it promises God's full revelation and redemptive action in Christ," (p. 52). He warns against wrong uses of the Old Testament and shows the limitation of certain non-literal methods of its interpretation.

After a summary of the contents of the Apocryphal books and a historical review of the claims of the Apocrypha for inclusion in the canon he arrives at the Reformed Church view as the "only consistent and defensible position." He goes to the extent of saying (p. 97) that

"if they are not [authoritative] they should have no place either in the regular Scripture reading of public worship or in stating the Church's basic theology." This is in accordance with practice in the Reformed Church in America, which seems to follow the Westminster Confession (they "are of no authority in the Church of God, or to be any otherwise approved or made use of than other human writings") more than its own Belgic Confession ("all which the Church may read and take instruction from, so far as they agree with the canonical books").

Finding apostolic witness basic Dean Filson does not allow the full determination of the extent of the New Testament canon to either the individual Christian's judgment nor to the fiat of the church. Theoretically, then, the church cannot finally fix the canon. But it can and should see that the free working of the Holy Spirit through the Word is not hampered by the barnacles of tradition nor the warped rudder of the primacy of the "mother church."

— SYLVIO J. SCORZA

*The Flood in the Light of the Bible, Geology, and Archaeology*, by Alfred M. Rehwinkel, St. Louis: Concordia Publishing House, 1951. Pp. xx-372. \$1.95.

This is a volume in the field of Biblical apologetics written to help, primarily, the young student. It is a series of popular lectures prepared for publication by the dean of Concordia Graduate School at the urging of his friends; this "sixth slightly revised printing" is available in an excellent quality paperback.

The book leans heavily on the theories of George McCready Price; following in his steps the author attempts to harmonize the findings of geology and archaeology with the Bible, and "prove" the latter. Unfortunately these facts are treated in an extremely superficial manner, completely apart from modern

scientific methods of dating. In places the author even seems to falsify the methods of geology (p. 267). Gentlemen sneers may be found here and there throughout the book (e.g. p. 102). Elsewhere (p. 90) we find our author stoutly maintaining that if one is to hold any other position than that of a universal flood he cannot believe that the Bible is God's Word. Such a point of view is hardly justifiable and certainly it cannot be set forth in the name of scholarship. Throughout the book we find that the author is constantly forced to multiply miracles in order to defend the historicity of an event which the Bible describes in very simple language. It is of course true that by tossing in a miracle now and then it is possible to defend almost anything! The question is not "Could God. . . ?" but "Did God. . . ?" Here, as is so often true, the conflict is not between science and the Bible but one arises because either the scientist or the Biblicist goes beyond the facts and outside his field—here the latter is certainly true.

In Rehwinkel's own treatment we find an undue amount of speculation (e.g. pp. 28ff.), a failure to reckon with scientific facts, and an extreme rigidity of Biblical interpretation (pp. 63f.). It seems too that the bibliography does not speak well for the author from the geologist's point of view. And we may mention his error in identifying the long quote from *The Banner* (pp. 77ff.) as coming from a Reformed Church paper. Even more insidious is the claim that because people disbelieve the Bible at this point therefore it is of "divine origin" (p. 209).

There are, in a book of this nature, many fascinating facts related to the field and one may purchase the volume for that purpose, but even here he will be frustrated by a lack of careful analysis and documentation because of the book's popular nature. To have gone through six printings the book must be popular in some circles — perhaps



among Bible Institute graduates and radical Fundamentalists. If books such as these fall into the hands of indiscriminate readers they may well father another generation of bigots and iron-headed orthodoxists.

—ARIE R. BROUWER

*Interpreting Revelation*, by Merrill C. Tenney, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. Pp. vii-220. \$3.50.

Three centuries ago an eminent divine described Revelation as "a book which either finds a man cracked or leaves him so." *Interpreting Revelation* is one more antidote for such a point of view. Shunning new variations and novel fancies, the Dean of Wheaton's Graduate School is satisfied merely to attempt a fresh approach with the hope of shedding new light on old problems.

Starting from the thesis that Revelation's definite message to its first readers provides the best clue to proper interpretation, Tenney focuses on the structure, imagery, and contemporary background reflected in its pages. Chapters on background, theme and structure make up the first half of the book. Revelation's author, who wrote in the last third of the first Christian century, was probably "one of the earlier disciples of Jesus" but he did not claim apostleship. His theme involved a revelation of Jesus Christ made to the seven churches of Asia concerning the events of judgment, redemption, and the kingdom of God. This theme finds embodiment for Tenney in an alliterative literary structure complete with Prologue (Christ Communicating); Four Visions (Christ in the Church, Christ in the Cosmos, Christ in Conquest, Christ in Consummation); and Epilogue (Christ Challenging). A six chapter expansion of this outline forms a running commentary on the whole of Revelation.

The latter half of Tenney's study is

divided between helps and hints for interpretation. The helps include chapters on the Old Testament Background, the Christology, the Terminology, and the Symbolism of Revelation. Each makes its contribution toward the author's goal of enabling the reader to think through the Revelation for himself and to formulate his own conclusions. The hints for interpretation include chapters on the Chronological Approach (sketching the Preterist, Historicist, Futurist, and Idealist Views), the Eschatological Approach (discussing Postmillennialism, Amillennialism, and Premillennialism) and on the Meaning of Revelation for this Present Age. Four charts and a double index (subject and scripture) aid the reader.

*Interpreting Revelation* is written from "a premillennarian and moderate futurist standpoint" but true to his preface promise, Tenney does not press it and is generally successful in stating all views fairly without surrendering his own. Few evangelicals would quarrel with him as he writes in summary: "No good result can be achieved by setting dates or by insisting arbitrarily that the twentieth century is prefigured by some one of the seals, trumpets, or bowls. The history of such interpretation is its own best refutation. On the other hand, the passing years bring constantly nearer the consummation of which Revelation speaks. The converging trends of universal government, universal culture, centralization of economic and political power in fewer and fewer hands, the increasing ability of man to destroy himself and his world by the powers of nature which he has harnessed, all point to a climactic focus at which God must intervene if the world is to survive at all. . . . Nothing but the advent of the King of kings and Lord of lords can save mankind" (p. 201).

In a day when the scientific devices of modern warfare have made the Apocalypse seem much less apocalyptic than it did fifty years ago, students will find

*Interpreting Revelation* a useful handbook.

— JAMES I. COOK

*Letters to the Seven Churches*, by William Barclay, Nashville: Abingdon Press, 1957. Pp. 111. \$2.00.

In 1904 Prof. W. M. Ramsay of Aberdeen published *The Letters to the Seven Churches*. Now, a little over half a century later, another Scottish professor, Wm. Barclay of Glasgow, has given us a book of the same title. Ramsay's efficient pattern of presentation has been retained—a chapter of historical background on each city, followed by a chapter interpreting the pertinent Scripture. If, however, even much of the material is the same, the style is markedly different.

Ramsay's work is the unhurried presentation of an original researcher illustrating an underlying thesis. Barclay's is the style of a minister and writer practised in the art of getting the attention of his audience and holding it (Prof. Barclay is well-known throughout Scotland both for his pulpit work, and the many volumes of the *Daily Study Bible* written for the Church of Scotland).

However, while Barclay's work is fast-paced, it is also filled with a generous amount of very palatable historical and exegetical material. His forte is to make Greek exegesis interesting and relevant. In doing so, Barclay seldom arbitrates exegetical problems, but offers to his readers an attractive selection of possibilities from which to choose. In this work, as in others, Barclay also points the moral to his story, and where the city-situation and the Greek do not provide sufficient illustrative material, less germane sources are used. In short, here we have almost ready-made sermons on the Seven Churches, complete with exegesis, moral and illustrations to drive home the application.

However, even those who prefer to do their own digging in Swete, Charles, and Ramsay, will have to admit that Barclay has done a good job, and that if all sermons gave as much consideration to the historical background and Greek text, both for exegesis and illustration, it would indeed be a splendid day. This is a good book, albeit the student will wish to check certain points for himself, and the theologically inclined may feel that Prof. Barclay has again failed to delve sufficiently deeply into the theology of his material.

—DONALD J. BRUGGINK

*Letters To The Seven Churches*, by Joseph A. Seiss, Grand Rapids: Baker Book House, 1956. Pp. 343. \$2.75.

This book is a Baker reprint, originally published in 1889 under the title *Letters of Jesus*. While the Baker Reprint Library was begun to fulfill popular demand for old classics no longer available, this volume seems to be simply a substantial book they reasoned would sell well.

The author fits well into the age in which he lived. The applications are practical and evangelical. In comparison with most current commentaries, this work naively lacks a critical spirit. He indicates that these are letters of Jesus of even greater value than the Gospels because they were literally dictated by the risen Lord, and not the Christ facing humiliation. But also, in connection with the age in which these meditations were written, there is a lack of sharp critical insight into the original situation, so that the particular wording and expression of thought may be clearly seen. And, because he does not begin with a clear picture of the situation, the message tends to be general and practical, but revolving about the same basic ideas from chapter to chapter. Warnings to the preacher who thinks he can use this as a guide for a sermon series, for

he will have nothing left to say when the last message is due.

This volume, however, is not intended to be a sharp exegesis. It originally was a series of Lenten mid-week messages for the author's own congregation. And then, it was given, not entirely in one year, but during several years. Therefore, one can see that there is bound to be repetition. And because these meditations are not intended to be sermons, one misses the unifying factor that the modern thematic preaching has.

Mr. Seiss is right at home in the Apocalypse. Perhaps many ministers have his three volume commentary on the Book of Revelation. You will find that in *Letters To the Seven Churches* he is true to form—verbose. The Commentary reveals the author to be a premillenarian. There is little place in the letters to reveal such bias, except in the message to Thyatira, where the explanation of the promise to rule the nations is given. While many of us may have little sympathy with most premillenarians, it here brings the happy effect that it disposes him to speak of the real victory which is Christ's.

Although this book cannot be categorized as a commentary or sermon volume it yet contains much of stimulating value for the preacher. While in many ways it does not compare favorably with such a current commentary as the *Interpreter's Bible*, being lengthy and rambling, it has about it something that makes the letters live. Perhaps it is the presupposition that these are direct verbal communications from the risen Christ.

—JOSEPH MUYSKENS

*New Testament Commentary: I-II Timothy and Titus*, by William Hendriksen, Grand Rapids: Baker Book House, 1957. Pp. 3-404. \$6.00.

This commentary is one volume of a

proposed commentary on the New Testament by W. Hendriksen, three volumes of which have already appeared. It is gratifying for the conservative scholar to find a scholarly, well-planned and lucid commentary such as this. There are many fine Bible commentaries in the more liberal tradition and it is good to see this commentary available in the English language.

There are certain qualities which ought to characterize a commentary versatile and usable for the busy pastor.

(1) Is the commentary scholarly? A true minister must be faithful to the text. In order to understand a text properly every available light must be given to understand the text completely. This means the commentator must be aware of conservative and liberal opinions alike, of all shades of interpretation. There must also be a conscientious use of the original language to fully illuminate the text. In this respect this commentary is a gem. All available scholarly resources are present. The suggested bibliography of new and available commentaries is complete. All major extant languages, ancient and modern, in many languages are discussed and consulted. The only one found missing is the new *Interpreter's Bible* which itself quoted many of the same sources but uses less of them. The Greek is carefully studied in this commentary and discussed. See page 118 concerning *episkope* for an example.

(2) Is the commentary conservative? The busy pastor engaged in the myriad details of pastoral work, needs a dependable commentary. Some may feel that this leads to a lazy mind. But after the pastor has read various interpreters, in the limited time allotted to sermonizing in the modern parish, he likes to feel the sense of security in the Reformed, tried and tested traditions. In this respect the commentary leaves little to be desired. The basic theological position is that of historic Calvinism, or,

if you will, true conservative Christianity!

(3) Does the commentary give homiletic suggestions and inspiration? One of the most attractive features of the old Matthew Henry commentaries was that it gave the minister sermon thoughts. In this "dry and thirsty land" these are sorely needed especially when sermons are called for two times a Sunday, fifty-two Sundays a year and all the extra days beside. Here again it must be admitted that this commentary serves admirably. Many potential sermon thoughts may be found here.

(4) Does the commentary breathe the air of genuine faith? A commentary may be very stale reading, but even a liberal commentary is stimulating reading if it sets forth the genuine conviction and passion of the author. This the commentary in question surely does.

The commentary of Mr. Hendriksen ably defends the traditional Pauline authorship of the pastorals. Every liberal argument is carefully weighed, considered and refuted. It is true, no doubt, that the burden of proof lies with the scholar who denies the Pauline authorship. The arguments for this position are far more exhaustive, for example, than those presented in the introduction to the pastorals in the *Interpreter's Bible*.

There are places where the translation of Mr. Hendriksen is a bit stilted for the sake of being true to the original. One might also wish that the references from John Calvin were in English rather than Latin.

Without a doubt, however, this commentary can be recommended to all our Reformed ministers not only, but to all interested, scholarly readers. The price is somewhat high, but considering the cost of the volumes of the *Interpreter's Bible*, it is worthwhile. This volume is needed for proper theological and Biblical equilibrium.

— JEROME DE JONG

The Pathway books are a series of original monographs in brief form written by outstanding, contemporary, evangelical scholars all over the world representing the latest thought on a variety of subjects.

*Archeology and The Old Testament*, by J. A. Thompson, Grand Rapids: Wm. B. Eerdmans, 1957. Pp. 5-121. \$1.50.

This study is written by J. A. Thompson, a lecturer in Old Testament Studies in the Baptist Theological College of New South Wales. This is an excellent study and review in brief compass of the latest archeological discoveries and their bearing on the historical account of the Old Testament. There is a brief chapter on the work of Biblical archeology in general. The study then views the world of Abraham, the land of the Pharaohs, the route of the Exodus, the conquest of Canaan and a study of the united kingdom and the kingdoms of Israel and Judah as divided. There are excellent archeological references to matters bearing on the customs of the Old Testament. The customs of the day are reflected in the life of the Biblical community. It is interesting to observe that the author suggests 1290 B.C. as the date of the Exodus. This he seeks to substantiate by reference to the Hyksos rulers of Egypt. There are excellent footnotes referring to recent extant works available on this material. There are also interesting illustrations and several outline maps. The index is rather good.

This book is not exhaustive, nor is it intended to be. However, it will give the Bible student a rapid survey of recent important archeological discoveries. It will also be a boon to the busy pastor.

*Out of the Earth, The Witness of Archeology to the New Testament*, by E. M. Blaiklock, Grand Rapids: Wm. B. Eerdmans, 1957. Pp. 7-78. \$1.50.

This study is written by E. M. Blaiklock, Professor of Classics, University College, Auckland, New Zealand. This small book is a disappointment. It is admitted that it is impossible to discuss very much in such a small book, yet in contrast to the work on archeology and the Old Testament relevant material is hardly discussed. There is a discussion of the birth of Jesus, His sayings, and Resurrection. There is a discussion of Acts, the Epistles, the Revelation and the early church. Many of the illustrations are interesting but hardly relevant. For example, there is a long discussion on papyrus, interesting but important (?). He dates the birth of Jesus at 7 B.C. which is not in line with the latest scholarship. There are stories that are similar to the parables. Probably this illustrates how relevant they were but does not really do anything useful in explanation. There are a few footnotes, inadequate and in very small, barely readable type. There is also an index. I do not believe this book to be valuable for a library as others of this series are. If a pastor likes to tell lots of stories in preaching this volume might assist him in that way.

*Is There a Conflict Between Genesis 1 and Natural Science*, N. H. Ridderbos, Grand Rapids: Wm. B. Eerdmans, 1957. Pp. 5-88. \$1.50.

The author of this volume is professor of Old Testament at the Free University of Amsterdam, Netherlands. This is an interesting little volume. At times it is rather confusing since the outline, material to be covered, and limitation of space seem to create a conflict. The author returns to various subjects repeatedly after presenting other material, which rather confuses the issue. This book is rather startling, for coming from a well-known, conservative Bible scholar there are ideas presented which will be rather hard for the historic conservative to swallow. For example, there is a suggestion made that this material

is pre-Mosaic, perhaps written by other authors and edited in a post-Mosaic period. There is also the suggestion that the accounts of Genesis 1 and 2 do not agree and, therefore, show signs of dual authorship. The entire account is viewed as a "framework." The writer distributes the work of creation over six days, adding a seventh for rest. In other words, no effort is made to follow scientific order—it is simply interpretative or poetic, although historical. There is discussion as to the meaning of "day," but with the "framework" this is relatively unimportant. There is also a discussion of creation *prima* and *secunda* in terms of Genesis 1:1ff. There are excellent footnotes, although most quotations are from Dutch authors. Karl Barth is also discussed with his varying views. There is a good general index and Scriptural index.

*The Pattern of Authority*, by Bernard Ramm, Grand Rapids: Wm. B. Eerdmans, 1957. Pp. 3-117. \$1.50.

Bernard Ramm is the director of graduate studies in religion at Baylor University. This is an excellent discussion of one of the most pressing problems in today's theological world. The question of Biblical authority is really the crux of the discussion between the conservative, evangelical tradition (sometimes called Fundamentalism) and neo-orthodoxy. In the first chapter Dr. Ramm discusses authority in general, pointing out such differences as imperial authority, delegated authority, stipulative authority, veracious authority, functional authority and the authority of custom. In the second chapter there is a discussion of religious authority. The thesis presented is that "in Christianity the authority-principle is the Triune God in self revelation" (p. 21). It is also pointed out that this authority is through the Holy Spirit in the divine word as recorded in Scripture. The Protestant principle of the "inner or

secret witness of the Holy Spirit" is also discussed. In Chapter Three the authority of Jesus, of the Apostles, and of the history of theology is discussed. The reliance of the present interpreter upon the past is clearly presented. In the last two chapters four schools of thought are critically analyzed: Roman Catholic, Modernist, Kerygmatic and Neo-Orthodox. It would be virtually impossible to find a better statement of religious authority anywhere and to find a more succinct statement of the failures of the Kerygmatic school and of Neo-orthodoxy. This little volume is worth twice the price. There is an excellent bibliography, an index, and good footnotes.

*Evangelical Responsibility in Contemporary Theology*, by Carl F. H. Henry, Grand Rapids: Wm. B. Eerdmans, 1957. Pp. 9-89. \$1.50.

The author of the small volume is professor of Systematic Theology and Christian Philosophy at Fuller Theological Seminary, Pasadena, California. For a bird's eye view of the theological past, present trends and future responsibility this little study is a gem. There are no footnotes or bibliography, yet the book is an excellent review of current theological thought. The first chapter, entitled, "The Modernist Revision," is an excellent reminder that the liberal position has not yet ceased to exist. Harry E. Fosdick's latest work is reviewed as a case in point. Chapter Two is entitled, "The Fundamentalist Reduction." This is a good reminder of the weaknesses of the fundamentalist position. The point of its independence from tradition altogether and its identification with pre-millennial dispensationalism is well taken. Chapter three on the "Contemporary Restoration" points up the assistance Karl Barth has given the evangelical cause, yet at the same time reminds the reader of its inherent weaknesses. The final chapter, Chapter Four, is, "Evangelical Responsibility." The

need of making more of an impact in a world and life view is emphasized and the relation of brethren to one another in the broader evangelical relationships. This little book is well worth the price and Chapter Four ought to be read and reread by every minister with a real evangelical zeal.

—JEROME DE JONG

*Contemporary Evangelical Thought*, edited by Carl F. H. Henry, Great Neck, New York: Channel Press, 1957. Pp. 320. \$5.00.

It is not surprising that in the current theological revival rightwing conservatives should be expressing their convictions. The present symposium is one of a number of evidences of that fact. Written by ten able spokesmen, it seeks to sketch the evangelical contribution to contemporary thought, and to clarify its position "on some of the crucial centers of Christian concern." The fields of study are the Old Testament, New Testament, theology, ethics, apologetics, education, philosophy of history, philosophy of religion, science and religion, evangelism and preaching. As in all works of this kind each chapter bears the peculiar interests and style of its author.

This reviewer's reaction to the book is somewhat negative because of the narrow circle it draws for evangelicals. Many whom the Church has honored as champions of the evangelical cause wouldn't have a chance of "making" this volume because they did not subscribe to the authors' doctrine of inspiration of the Scriptures. From our own circle the late Dr. A. Pieters would be unacceptable although he strove valiantly against "liberal" critical positions and for the authenticity and authority of the Bible as the Word of God. So too in the contribution on the Old Testament the name of W.F. Albright does not appear, although he is mentioned elsewhere with appreciation (pp. 50,

55, 61, 275). With all that this giant has done for the evangelical cause it is hard to understand how he can be omitted in an Old Testament discussion. Prof. G. Ch. Aalders, leading Dutch conservative O.T. scholar, is eulogized but a question is then raised about his soundness (p. 29). Evangelical Old Testament scholarship is said to have been barren during the thirties principally because Princeton Seminary "faltered," but it is not said that Princeton's entire O.T. department left the school in 1930 and that two of those members continued their work elsewhere. The reason for "barrenness" must be shared then by those persons. The same author feels there is no real revival of the acceptance of the teachings of the Bible on the part of the scholarly world today, an incredible statement (p. 32). One would ask, what about the massive German *Woerterbuch*? What about a hundred other publications of the last decade? What constitutes acceptance?

The essay by E. F. Harrison on the New Testament shows an appreciation for the work of others with whom he cannot agree *in toto*; the essay on apologetics by Gordon H. Clark is largely a continuation of an old argument with C. Van Til; A. W. Blackwood's chapter on evangelism and preaching struck this reader as the most helpful. The selective bibliography at the conclusion of the volume is almost shocking in its brevity, suggesting that this brand of "evangelicalism" might well reconsider where the lines should be drawn.

— M. EUGENE OSTERHAVEN

*Calvin's Doctrine of Man*, by T. F. Torrance, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. Pp. 183. \$3.00.

*Calvin's Doctrine of the Word and Sacrament*, by Ronald S. Wallace, Grand Rapids: Wm. B. Eer-

mans Publishing Company, 1957. Pp. xii-253. \$3.00.

These volumes were first published in England, the one by Torrance by Lutterworth Press, 1949, and the other by Oliver and Boyd, 1953. We can now speak of a revival of Calvin studies in such works as these two and others like the two on *Calvin's Doctrine of the Knowledge of God*, by E. A. Dowey and by T. H. L. Parker, 1952; *The Theology of Calvin*, by Wilhelm Niesel, published in 1938, but translated from German into English in 1956; *A Critical Study of Calvin's Concept of Faith*, by W. E. Stueremann, 1952; and *The History and Character of Calvinism*, by John T. McNeill, 1954, the first part of which deals with Calvin's career. This is both hopeful and necessary. Among the churches of Reformed persuasion there is much larger knowledge of Calvinism than of Calvin and these are not always identical.

Both volumes permit Calvin to speak for himself. This is their chief merit. There are plenty of books about Calvin. Here we meet Calvin himself. The great need to know what Calvin said rather than what either his critics or disciples say he said is sufficient justification for the method of the authors.

Long years ago this reviewer gave intellectual assent and volitional submission to the Reformed faith. Yet often the heart was not warmed. The fires burned, however, when on Sunday evenings after a full day of preaching and teaching, we began to read the *Institutes* for our refreshment. Those fires have never gone out, and we are grateful to Torrance and Wallace for adding fresh fuel. Calvin is never cold, though Calvinists may be. His works not only illumine the mind but stir the heart.

The authors draw from the whole vast corpus of Calvin's works. They succeed admirably in condensing the material so that one does not have to read a thousand pages to get a good



view of what Calvin taught on a subject. For all of Calvin's insistence that he loved brevity, he could spin as long and fine a tale as any. Both authors present the multiplied quotations in such a way that the thought flows freely. This is no mean accomplishment. Wallace especially fits the words of Calvin into his own text so skillfully that one must sometimes look for the quotation marks to be certain where the quotation begins or ends. He draws most largely on the *Commentaries* as is right in the instance of his subject. His work, therefore, is not only valuable for those who want to know Calvin, but also for those who are interested in Biblical studies. Since Calvin is nothing if not a Theologian of the Word, the result is much the same in the work of Torrance though he makes more extensive use of other sources.

Torrance makes very clear that Calvin's doctrine of man leaves no room for presumption or pride on man's part. The *imago dei* is treated consistently in terms of a mirror. The image of God in man is nothing more than a reflection (p. 36). This reflection of himself which God beholds in man is mediated by Christ who is the true image of God (pp. 42f). Calvin does indeed come near allowing that the image is objectively present even in fallen man when he admits that powers of reason and understanding are still man's possession, but these are so perverted that he allows them no real worth. The very grace of God which Calvin seeks to extol would be more apparent if he could have allowed that God freely of grace did allow man to retain certain remnants of glory, even though man as such became totally perverted from his true end.

It is in regeneration that we can best see what the *imago dei* is (pp. 52ff). The image is dynamic rather than substantive or objective. It is empty unless we keep close to God. In the instance of Adam it "was only shadowed forth

in him, till he should arrive at perfection" (p. 65). "When God beholds His image in us He does that 'not by looking at that which He has put into us by nature, but at that which He has put into us by grace'" (p. 74). The image, however, does involve the subjective response of the regenerate man (pp. 75f, 82).

Calvin sees and speaks of total depravity only in relationship to total grace (pp. 20f). Total corruption means total perversion or the total loss of rectitude and integrity (p. 92). It does not mean a total loss of the *imago dei* (pp. 88f). Torrance insists that a complete study of Calvin reveals that his thought, "though at first apparently self-contradictory, is fairly consistent and clear" (p. 101). It may be better to say that Calvin is content to permit the apparent contradictions of the Word to remain in his doctrine. Human wisdom can not solve the mysteries of grace and revelation.

In passing, let it be said of the excellent treatment of "The Sin of Mind," (Chapter 9), that Torrance points out that for Calvin, "*animus* includes *mens* and *voluntas*" (footnote 3, p. 117).

Wallace, in his study, shows that Calvin's treatment of the Word and the Sacrament is grounded in a view of God's relationship to men. The infinite and holy God cannot reveal himself directly to the finite and sinful man. Therefore God uses signs and symbols which are at once an unveiling and a veiling of God. Christ is the only valid and satisfying source of revelation (p. 61). Since Christ is the source of Revelation in Old and New Covenants the difference between the two is of the form only and not of the substance (p. 40). "The Word and Sacraments are the forms of abasement which Christ the Mediator today assumes in confronting us with His grace and challenge" (p. 22).

It is only the Word which can interpret the sign (p. 72). Therefore a ser-

mon should precede the sacrament (p. 243). There is a presence and a speaking of Christ through the preached word (p. 83). God has given the Church the gift of the ministry of the Word that it may interpret and expound the Scripture. Faith, as a gift of God, is openness to revelation.

The Sacraments are the signs by which the truth is brought to man. On the one hand the reality presented in the sign is so closely related to the sign that reality and sign can be spoken of as one. Christ "does the very thing which He shows, and ratifies what he does" (p. 159). On the other hand the thing signified is so transcendent and free that it must be distinguished from the sign.

A large and proper place is given to the mystical union to which Calvin makes warm and frequent reference. Since the mystical union is effected by the Holy Spirit, Calvin's doctrine of the Sacraments becomes a doctrine of the work of the Holy Spirit.

The place Calvin gives to the Real Presence in the Eucharist needs to be re-emphasized. His relating of baptism to the covenant, while well understood, must not be lost.

These two excellent works deserve a place in the library of every Reformed preacher and student.

—RAYMOND R. VAN HEUKELOM

*Theology Between Yesterday and Tomorrow*, by Joseph L. Hromadka, Philadelphia: The Westminster Press, 1957. Pp. 106. \$2.75.

Is it possible for a true servant of Christ to work constructively within, and to some degree in cooperation with, a Communist state? "Yes," is the answer of Joseph L. Hromadka, Dean of the Comenius Faculty of Theology at Prague, in Communist Czechoslovakia. This little book seeks to explain the positive mission of the Church *within* a Communist state.

In this book Hromadka appears as an evangelical Christian aware of the desperate necessity for a continued Christian witness (chapters one and two). At the same time it appears that Hromadka has not escaped being influenced by certain aspects of Communist propaganda (e.g., the working class is "gradually taking over the responsibility for human affairs" [p. 88, cf. pp. 54-55]) while remaining critical of Communist ideology.

Hromadka's constant appeal is for a Christian witness that will work constructively within the Communist system. Thus he is quite ready to chastise both those churchmen in his own country who simply sit back and wait for the downfall of Communism, and those in the West who aid and abet this attitude (pp. 63, 69). Hromadka's objections are based on his conviction that Communism is here to stay (pp. 65ff.), and that there is no possibility of an immediate collapse. In view of the indecision on the part of the Western nations in 1938, and again in 1945, to come to the aid of the historically Western nations of Eastern Europe, Hromadka sees no possibility of real help from the West, and therefore feels that the eastern European nations must of necessity cast their lot with the Communist East (pp. 52-54). About this turn to the East Hromadka is not happy [he would obviously prefer to remain Western], but he views it as a now unalterable historical situation within which the Christian must work [This does much to explain his position with reference to the Hungarian revolt].

For Hromadka this Christian work and witness is a definite possibility because he understands Communism as a radical humanism rather than a radical atheism (pp. 80-84). Although he sees an ideological synthesis between Christianity and communism as "impossible" (p. 84), still he feels that the Communists can be freed from a "purely negative, shallow, antireligious propa-

ganda . . . " to the end of more "creative controversy" (p. 83).

But what is it to "work constructively" within the system? It is to continue to proclaim God's message, and in being true to that message to engage in a spiritual struggle with communism, challenging its misunderstanding. For example, Hromadka challenges the "radical historicism" of communism which leaves man a part of the historical process without an independent meaning (p. 78). In another instance he notes that while communism sees evil as the result of bad economics, "the Biblical witness reveals more realistically than Marxism the sinister roots of human misery and corruption beyond the social and economic conditions of human life" (p. 85). As for the "classless society," "a Christian knows that even a classless society will be a society of sinners, of selfish, corruptible men, and that such a society will badly need the message of the divine grace, forgiveness, redemption, and self-denying love" (p. 86).

While there is nevertheless much in this book with which to disagree, one would do well to hear its words of warning—e.g., concerning the futility of battling with well-worn clichés, either in our own support, or in depreciation of the Communists (pp. 77-78). We may often wonder if Hromadka has found it possible to heed his own imperative to separate Christianity from all ideology, but we would also do well to consider if we have not mingled our political ideology with our Christianity to the detriment of both. Could communism really have swept over so much of the globe if the Church had properly exercised its prophetic and apostolic voice concerning the moral shortcomings of the West?

There will still be doubts on the part of many as to whether Hromadka is taking the proper course, but if there is to be any fruitful criticism of such brethren in Communist lands, it should be done on those points where it can

be shown that they fail to act in analogy with their predecessors of the New Testament who also of necessity preached the Gospel in the midst of an antagonistic state.

—DONALD J. BRUGGINK

*Principles of Conduct*, by John Murray, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. Pp. 272. \$3.50.

The author of this book is the professor of Systematic Theology at Westminster Theological Seminary in Philadelphia. It is an attempt to set forth certain principles laid down in the Word of God as the basis for human conduct. It does not cover the whole range of topics that generally fall into the category of ethics, but lifts up principles laid down in creation and given by revelation to guide man in all his interpersonal relationships as well as his relationship to God. It is a scholarly work filled with sound exegesis of numerous passages of Scripture that bear upon man's conduct. While there is some reference to other writers which are footnoted in the text the basic thrust comes from what the Bible itself says in the various areas dealt with. Thus, there is no bibliography included with the complete text index and topical index.

In the first chapter, "Introductory Questions," he frankly faces the question as to whether there is a unitary ethic in both Testaments. He takes polygamy as a case in point and demonstrates that monogamy is a creation ordinance. Even though this may be violated by the patriarchs and others it is never abrogated by God in his Word. On the question of norms he points out that they must ultimately rest on what God commands. Biblical norms are not vested in man's love for God since love is in response to a commandment. "Love itself is exercised in obedience to a commandment—"Thou

shalt love'" (p.23). He does an excellent job in clarifying the problems that are often posed concerning the relationship of love, freedom, and obedience.

The principles set forth in the book are drawn from three major sources. The creation ordinances, the decalogue and the teachings of our Lord, especially the Sermon on the Mount. The author rejects the mythological interpretation of the first 11 chapters of Genesis and proceeds to develop three basic ordinances implicit in the creative acts of God. These ordinances pertain to procreation and marriage, the sabbath and labor. The sabbath concept is not dealt with at length but a chapter is devoted to each of the other two ordinances. While the seventh commandment is dealt with in the chapter on marriage he draws upon the sixth and ninth commandments, a chapter for each, to demonstrate the principles in the decalogue. In an exposition of Matthew 5:17-48 the author seeks to show the continuity of the Biblical ethic through the teaching of our Lord in the Sermon on the Mount.

The author's presentation of marriage is sound and Biblical. It is refreshing to see this principle stated in lucid terms. Backed with Scripture passages and illustrations he lays emphasis on the importance of "marrying in the Lord." There is no false modesty or Victorian prudishness as he deals with the matter of sexual relationships. "The sexual act is a sanctuary sacred to the man and his wife alone" (p.80). His entire treatment of marriage and all the implications of that relationship is on the high ideal plane of God's intention for man. Unfortunately the author makes no application of these principles to present day problems. The matters of birth control and artificial insemination are ignored unless the sentence, "For any person to invade that sanctuary but man and wife is a desecration that violates one of the elementary canons regulative of human life and behavior,"

(p.80), is intended to cover it. The cogent reasoning that is evident throughout the book would no doubt be appreciated here by many readers. The problems of sexual perversion are also passed by except for a general condemnation, "It is for man with wife and wife with man exclusively, and this applies to homosexual as well as heterosexual aberration" (p.80). The book is weak in coming to grips with the matter of responsibility in psychological disturbance and mental illness. Specific treatment of some of these problems would enhance the value of the book.

The chapter on the problem of truth seems to be somewhat strained at points. The author seems to be defending God from participation in untruth in such cases as Rahab's answer to those who were looking for the spies in Joshua 2:4,5; the answer of the midwives in Egypt in Exodus 1:19,20; the ruse of Elisha to lead the Syrians away in II Kings 6:19; and Joshua's deceptive retreat before Ai in Joshua 8:3-29. In these cases the real truth would have been disastrous, but by misdirection, evasion and concealment of the truth the individuals involved remain consistent with the facts. He recognizes that all individuals do not have a right to the truth but this in no way can be used to argue for falsehood. Practical applications in this area to the problems confronted by many during World War II would make the discussion more meaningful.

There is an excellent chapter on Law and Grace which will be of real value to those who have difficulty in clarifying the relationship between these two concepts of revelation. Here the theologian is at his best as with unerring accuracy he "rightly divides the word of truth." A number of other subjects such as capital and labor, pacifism, capital punishment and slavery are examined in the light of the Scripture. It is a book that will furnish solid

material for preaching on ethical issues.

—JOHN R. STAAT

*The Doctrine of Eternal Punishment*, by Harry Buis, Philadelphia: Presbyterian and Reformed Publishing Co., 1957. Pp. 148. \$2.75.

To present an unpopular subject in popular form is no easy matter. The author, who is one of our younger pastors serving at present the First Reformed Church of Vriesland, has succeeded in this task quite well. In short compass and concise form the author presents an historical survey of the concept of eternal punishment. We are indebted to him for bringing to our attention the importance of the doctrine of eternal retribution for the evangelical believer.

The book consists of eight chapters beginning with a study of the concept of Sheol in the Old Testament. The doctrine of the future life is then traced through the inter-testamental period, the New Testament, the various historical periods of the church and concludes with a statement of the present day conservative position. There are three appendices which deal with the problems of infant salvation, those who have not heard the Gospel, and the denial of the doctrine by the cults. The book is based upon the Bible as ground and authority for the doctrine. The survey includes not only the literature of the Bible itself but also many other sources which throw light on some of the misconceptions that are prevalent.

The book has much to commend it. The author continually strives for a sound objective approach in the interpretation of the Old Testament materials. Recognizing the progressive nature of the revelation he is careful not to read back into it what evidently was not there at the outset. He has founded his position upon what the Bible actually says and teaches concerning the matter of retribution. The argument for the

doctrine is climaxed in the New Testament writings and specifically in the teachings of our Lord himself. The whole doctrine is then interpreted in terms of the principles laid down in the revelation and in harmony with the nature and character of God. While the book is brief it covers much more than the Biblical material. The author draws from the Apocrypha, apocalyptic writings, and pagan religions as well as the teaching of the church leaders during various phases of her history. He also devotes a section to the refutation of universalism and annihilation theories. Barth and Brunner are quoted but the treatment is too brief to be adequate.

It is unfortunate that the author did not include a bibliography and an index. There is evidence of a great deal of reading and research in his presentation. The book is profuse with quotations from many sources and these are amply footnoted. From the content it is evident that the author used and was influenced by many more sources than appear in the footnotes. In one place a figure of speech seems to have been transliterated from the Dutch when he says, "Many of the opponents of the doctrine in the present day are really tilting against windmills" (p. 129). This idiomatic expression loses its force when translated literally into the English. It should also be pointed out that questions may be raised concerning the author's definitions of Sheol as he places them in various categories (pp. 3, 4). The five passages cited on these pages are taken from the poetic section of the Old Testament and are poetic figures of speech or imagery rather than definitive statements. This in no sense invalidates his conclusions concerning the nature of Sheol, but lays him open to criticism concerning the exegesis of these passages.

This is an important book for pastors as well as laymen. It would be well for the author to consider enlarging this original work into a more detailed and

exhaustive treatise of the subject. The source materials for this particular doctrine are not readily accessible to the laymen. This presentation makes possible a better understanding of this doctrine by laymen as well as ministers. It is a worthwhile contribution, by a Reformed pastor, in a neglected area.

— JOHN R. STAAT

*The Society of the Future*, by H. Van Riessen, Philadelphia: The Presbyterian and Reformed Publishing Company. Pp. 9-308. \$4.95.

As you scan the reviews in this issue you will doubtless be inclined to pass over this one because the unusual title and the author's name (probably unknown to you) will suggest a book of a technical nature with little interest to you. This was my reaction when this book came to me for review. My feeling was radically changed by the time I had finished page one of chapter one. I believe you too will find this book most stimulating.

The title is not a euphonious cloak for a dull subject. It expresses accurately the concern and content of the book. Its author is concerned with analyzing and evaluating the society of our day and delineating the possible direction or directions it may take in the future. This alone should make the work of vital interest to every Christian minister, who is, or should be, engaged in a constant analysis of the condition and direction of our society in order to cast the illumination of God's Word upon its needs. However, the value and stimulation of this work is further enhanced by the integral place that the author's Christian convictions play in his analysis. A consistent Calvinist, Dr. Van Riessen declares his firm belief in the coming of the eschatological society of the Antichrist. He casts the searchlight of his deep insights upon the traits and tendencies of our time and compares these to what he understands to be the

characteristics of the society of the "last days."

The author begins by showing the development of human society in the modern era. He concentrates especially on the humanistic ideal which developed through the optimistic utopias of the 19th Century to the pessimism and nihilistic tendencies of the 20th. The basic issue involved in the struggle between humanism and the Christian ideal of society is seen to be the question of the source of man's redemption. "Will man be redeemed by historical development . . . or was his redemption accomplished in the darkest hours of history, in the most horrible misery experienced on the cross of Golgotha?" (p. 53).

Dr. van Riessen's diagnosis of the ills of our society proceeds along the lines of the tendency of science and technique to pull man toward the security of a "planned" society. This planned society will be necessarily collectivistic and will involve the loss of individual freedom and inevitable totalitarianism along socialistic or communistic lines. The alarming degree to which these tendencies may already be seen among us cannot but disturb the reader. "Indeed, the price paid for scientific organization, whenever consistently applied, is the freedom of man in labor, his personal responsibility, the appeal to initiative, to decision, to effort, to skill, and everything over which man disposes in the scope of his freedom" (p. 145). One would have to be blind to fail to see the profound effect this will have and *is having* on the church and on the individual's convictions. The disconcerting thing about these social tendencies is that man seems willing to give up his freedom for the sake of the security of a collectivistic society.

The author feels that the tools to oppose these tendencies are the principle of the balance of authority and freedom in all societal relations and the principle of "sphere-sovereignty." Sphere-sovereignty, a revival of the view of Abra-

ham Kuyper, means that each phase of society (government, economics, etc.) would be autonomous and would be concerned with only those matters involved in the nature of its sphere. "Societal relationships properly stand in a coordinate relation to each other, not in a preferred or subordinate position." (p. 71).

The book gives rise to all sorts of questions. One cannot resist asking the author, Are we to resist the coming of the promised society of the Antichrist, by way of diagnosis and therapy to heal our present society? The author seems to say that this is our duty in spite of our longing for the second coming of our Lord. [Human responsibility within the sphere of revealed divine sovereignty].

I cannot help but feel that Dr. van Riessen neglects the element of conflict and antagonism in his consideration of the transition to the end time. Does not the Scripture indicate a growth and intensification of the cleavage between good and evil which will precipitate a cataclysmic end? The author seems rather to paint a picture of a gradual, almost unresisted transition to the totalitarian planned society of the Antichrist.

This book has helped me to appreciate anew how the Christian faith strikes a balance between extreme individualism and extreme collectivism, both of which constitute a threat to society.

I highly recommend the reading of this book to anyone interested in gaining a deeper insight into the needs and problems of the people of our day, insights which will profoundly influence his homiletics and his pastoral activity. This book will stir him to do some deep thinking about some fundamental matters.

— GARRET A. WILTERDINK

*The Holy Spirit in Your Life*, by Andrew W. Blackwood, Jr., Grand Rapids: Baker Book House, 1957. Pp. 169. \$2.50.

As the title indicates, this is a practical book written for a wide audience. The language is not technical. The author's style of writing is very readable, thus making this a book that can be interesting and helpful to the layman. The practical emphasis is made plain when the writer states in the first chapter that his prayer is "that the church in our time may have anew the flaming consciousness that God is present, the intense concern for our neighbors, the confidence of God's guidance, the whole-hearted commitment to God's will, and the peace of heart that are implied in the phrase, 'I believe in the Holy Ghost'" (p. 23).

Chapter two speaks of how the Holy Spirit guided the writers, compilers, copyists, and readers of Holy Writ. Chapter three shows the Spirit's activity pertaining to variety, unity, and harmony in the Church. The next four chapters are entitled, "The Spirit in Salvation" with subtitles, "The Primacy of Faith," "Deliverance from Evil," "Deliverance into Life," and "The Baptism of the Spirit." These deal briefly with the steps in a Christian's spiritual development.

There is illustrated by several examples how the Spirit "enabled the Christian to face disaster courageously, with dignity, and in the end, triumphantly." The Church's indifference to the malignant divisions that exist in every community, e.g., our treatment of hillbillies and migrants receives a deserved rebuke.

A chapter on "Receiving the Spirit" and one on the doctrine of the Trinity bring the book to a close.

The author is pastor of the Presbyterian Church in West Palm Beach, Florida and is the son of the well-known preacher-teacher-author, Andrew W. Blackwood. He is an evangelical Christian with a fine interest in the contemporary scene. His sense of humor is evident on several pages. My primary criticism is that the scope of the book is too large and thus the discussion of each



subject is too brief. However, for the average reader this is a helpful book on the activity of the Holy Spirit.

— J. ROBERT STEEGSTRA

*Remember Jesus Christ*, by Charles R. Erdman, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. Pp. 9-105. \$2.00.

In an effective and devotional manner Dr. Eerdman presents an account of those momentous days in the life of our Lord from Palm Sunday through Easter Sunday. In twelve chapters he depicts the events of the eight days which altered the destiny of men for time and eternity.

"All the days of the Christian year are exposed to the peril of becoming commercialized. They are often valued, not for the memories of Christ, but for the possible increased sale of goods and as occasions for social festivities. The supreme test of all sacred seasons is this: How far do they help us to 'remember Jesus Christ,' and incline us more faithfully to follow Him?" (p. 15).

Step by step the author leads the reader near to the Cross of Christ. As the reader progresses in the book he becomes increasingly aware of the meaning of the Cross. Biblical, devotional, inspirational, evangelical and historical are features which characterize this little volume.

Ministers will discover upon these pages a new stimulus in the preparation of Lenten sermons. However, if a busy minister expects to find here a ready-made sermon on Saturday evening he will be disappointed. Seed thoughts are present in goodly numbers.

I am thinking of this book and how it will benefit the layman. If read during Lent, after having read the Bible, the layman will come to more fully understand the unfolding drama of Lent. The book has another possible use and that is to read it at family devotions. If used in this manner it will help to make

the family altar meaningful as well as habitual.

— HENRY A. MOUW

*Spiritual Power for Your Congregation* by Carl Walter Berner, St. Louis: Concordia Publishing House, 1956. Pp. vii-101. \$.75.

This book is the substance of a "synodical essay" originally given pastors and laymen under the title "Goals and Guidelines for Lay Service in the Kingdom." Prepared for the believer-priests in the Lutheran Church, it has a definite Lutheran slant, with views of the church, the priesthood of believers, altars of worship, the liturgy of the church, the sacraments, etc.

The book may be said to have a double design: first, to teach and brief believers concerning the church and its teachings; and second, to train and exhort them to share its mission.

Many books are being written nowadays particularly with the laymen in mind. Laymen also do more reading than before. For the Lutheran Church, this focus on laymen's work is paying big dividends.

While the author states that "God's own vital method of releasing the power of the Gospel into the common life of humanity is through the priesthood of all believers"; he also warns against making the church a "machine shop" or making the machinery more important than the purpose it serves.

The author himself is on guard against making the book a strictly "know-how" book, though ample portions deal with it. He begins with the indoctrination and consecration of the believer-priest, as every pastor will need to do, if his church members are to become genuine witnesses for Christ. The Church as such cannot rely on new techniques to match its present task, but on dedicated manpower.

Through tape recordings, magazines, the printed page and other media, de-

nominations are seeking "wider distribution" for convention addresses. It's a next-best means of reaching those who are otherwise unreached.

—BERT BROWER

*Grace for Today*, by William Goulouze, Grand Rapids: Baker Book Store, 1957. Pp. 114. \$2.50.

This is the sixth and final book of Dr. Goulouze on the subject of suffering. The author has since been called Home out of the vale of suffering into the glorious presence of his Saviour. In the fall of 1953, doctors at Mayo Clinic told him they could do no more. Other cures were sought, but in September 1955 he died. This book was dictated to a tape recorder while the author was enduring pain, discomfort, and extreme weariness. It contains ten meditations divided into two sections: five meditations under title, "Grace for Submission" and five, "Grace for Service." The author takes a verse of Scripture, relates an experience or two, then writes a spiritual meditation. Some of the titles are "Number Your Days"—facing life's end, "Going the Wrong Way"—God directing our steps, "When God says No"—to our plans and desires, "I Belong to Him," "Rejoice Always," and "Follow Thou Me."

The meditations are written with the use of the personal pronoun. The author wishes to speak out of his experience of suffering to the reader in a personal way. He desires to encourage and strengthen the sick and suffering with his testimony as to God's grace, strength, and blessing. What God did for him, God will do for those who put their faith and trust in him.

Those who have read the author's other books will also enjoy this spiritual food. It is a book for the Christian, especially those going through the valley of suffering. It is a testimony to the

unsaved of God's grace. It will inspire and help all who read. So many books on suffering speak only to the mind. This personal testimony speaks to the heart.

—HENRY VAN RAALTE

*Making Ethical Decisions*, by Howard Clark Kee, Philadelphia: The Westminster Press, 1957. Pp. 7-96. \$1.00.

"Do It Yourself" kits and "Do It Yourself" books have been in great demand in the past few years. Here is an attempt by Howard Clark Kee, a Methodist minister, to write a "Do It Yourself" book on Christian ethics. Such would be a difficult task at any time, but it is especially so when writing for the "Laymen's Theological Library," which seeks to appeal to the average lay reader.

Mr. Kee selects six very familiar areas in which the Christian must make ethical decisions. They are in Christian morals, marriage, home, vocation, citizenship and friendships. Besides these six chapters there is an introductory chapter and a closing chapter in which the author restates his principles.

The book gets off to a slow start but picks up interest after the first few chapters. The chapter on marriage and divorce and another on vocations are most stimulating. Naturally it is impossible to give specific answers to every possible situation which can arise even in the areas under study and the author realizes this and seeks only to suggest helps encouraging the reader to work out his or her own solution to the specific problem.

The book is written for laymen and I think it will be of greatest benefit to them. It will be a bit too elementary for anyone who has done any reading in this field but a good stimulus for those who read only occasionally.

—CHESTER J. DROOG

## WRITERS IN THIS ISSUE

### ARTICLES

Lester J. Kuyper is professor of Old Testament at Western Seminary.

John A. Vander Waal, '50, is professor of Philosophy at Central College, Pella, Iowa. He also is president of General Synod's Christian Action Commission. His article in this issue results from the study of this Commission.

Paul G. Fried is associate professor of History at Hope College, Holland. His article is a paper read before the history section of the Michigan Academy of Science, Arts and Letters at its meeting held in Ann Arbor, March 21. He is a member of General Synod's Committee on International Affairs and was its president last year.

Sylvio J. Scorza, '53, is pastor of the Evangelical and Reformed Church, Loysburg, Pennsylvania. His doctoral dissertation at Princeton Seminary was in the study of Qumran literature.

David Mack is a senior student at the seminary.

### REVIEWS

John Busman, '57, is pastor of Greenwood Church, Kalamazoo, Michigan.

Lambert J. Ponstein, '52, is professor of Bible at Hope College, Holland.

Arie R. Brouwer is a member of the middle class at the seminary.

James I. Cook, '52, is pastor of the Blawenburg Church, Blawenburg, New Jersey.

Donald J. Bruggink, '54, is pastor of the Fordham Manor Church, New York City.

Joseph Muyskens, '56, is pastor of Haven Church, Kalamazoo, Michigan.

Jerome De Jong, '45, is pastor of First Church, Englewood, Chicago.

M. Eugene Osterhaven is professor of Systematic Theology at Western Seminary.

Raymond R. Van Heukelom, '40, is pastor of First Church, Holland.

John R. Staat is pastor of Trinity Church, Grand Rapids, Michigan.

Garret A. Wilterdink, '55, is pastor of Ivanhoe Church, Riverdale, Chicago.

J. Robert Steegstra, '41, is pastor of Covenant Church, Muskegon Heights, Michigan.

Henry A. Mouw, '43, is pastor of Sixth Church, Holland.

Bert Brower, '26, is director of Adult Work for the Board of Education, R.C.A.

Henry Van Raalte, '37, is pastor of Fifth Church, Muskegon, Michigan.

Chester J. Droog, '50, is pastor of Fifth Church, Grand Rapids, Michigan.

-

6

3

1

